

Bristol 9

AN
E P I S T L E
TO THE
C H I E F P R I E S T S
AND
E L D E R S
OF THE
J E W S.

CONTAINING

An ANSWER to Mr. DAVID LEVI's Challenge,
to CHRISTIANS of every Denomination; respecting the
ACCOMPLISHMENT of the PROPHECY, predictive of
the Time of the FIRST COMING and CRUCIFIXION
of the MESSIAH.

TO WHICH IS ADDED,

An Investigation and Computation, of the exact Time of their
FINAL RESTORATION. As also of that of the Destruction
of the Dominion of ANTI-CHRIST, and the Establishment
of the Kingdom of CHRIST.

TOGETHER WITH

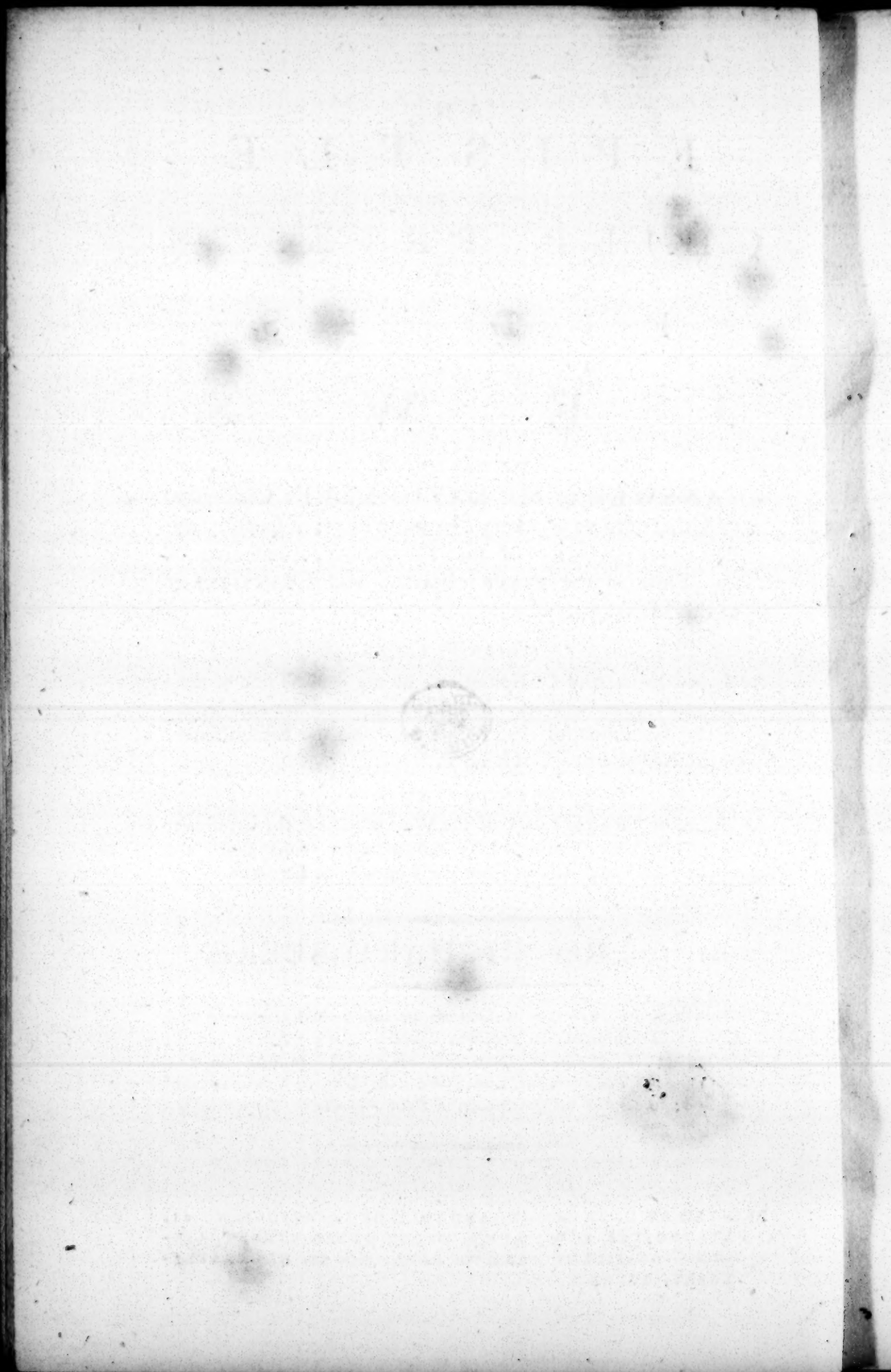
An Accurate CHRONOLOGY of the WORLD, from the Creation to
the present Year; confirmed by Astronomical Observations and
Arithmetical Calculations, from the Time of the EXODUS.

BY THE REV. RICHARD BEERE.

The SPIRIT of the LORD GOD is upon me, because he hath sent me to bind
up the broken-hearted; to proclaim Liberty to the Captives, and the
opening of the Prison to them that are bound; to proclaim THE
ACCEPTABLE YEAR of the LORD, and THE DAY OF VENGEANCE of
our God; to comfort all that mourn in ZION.—Isaiah, Chap. lxi.

L O N D O N :

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P R E F A C E.

IN an age like this, when the womb of futurity is fully pregnant with great events. When in the mountain of the Lord's house, revolution succeeds revolution, following each other like flashes of lightening gleaming on our eyes. And when, in short, the times teem with signs and tokens; all indicating the near approach of that great day, whereof the Lord hath said, "this is the day whereof I have spoken"—We then cannot but think, we are fully authorised; to "blow the trumpet in Zion and sound an alarm in God's Holy Mountain."

This, it should seem, we are more especially warranted to do at this time; when not only religious revolutions, but political ones also, closely follow as it were on the heels of each other; all evidently tending to promote the welfare and happiness of mankind, on the broad basis of civil and religious liberty. And when it is considered, that the first object of this Epistle is, to answer a Challenge given to the whole Christian-Church; and this on one of those grand points, whereon hinged all the great Predictions of all the ancient Prophets; we then hope it will appear needless, to apologize to the world for this work. But yet it may perhaps be proper here to observe, that it was not my only motive in writing this Epistle, to remove the doubts of unbelievers

believers concerning the accomplishment of this great Prophecy. No! I confess I had other objects in view. For although it is doubtless highly proper to hold in mind, the consideration of that great and glorious event, when Christ vouchsafed to visit us in great humility; and thereby verified the words of the Holy Spirit by his servants the Prophets of old times; yet is it a duty still more incumbent on us, to turn our attention towards those great Predictions, that have for their object, the glory of Christ and the future felicity of mankind.

After having therefore fully answered Mr. Levi's Challenge, by a true explanation and right application of the Prophecy in question; I have then also endeavoured to point out, by a proper computation, the time when God's Holy Sanctuary is
to

to be cleansed, and the Host (emancipated or) no longer trodden under foot. After this I have gone one step farther, by trying to investigate the time appointed in the eternal decrees of the Almighty, for the destruction of the dominion of Anti-Christ; through the total abolition, and utter extinction, of its two mighty supporters, Idolatry and Infidelity. And in order to build the whole on a fit foundation, I have faithfully endeavoured to investigate the true age of the world, according to the divine records, and the most faithful human histories. These are subjects, we trust, deserving of the consideration of all wise and good men. And to such as these, we hope this Epistle will be both acceptable and useful; and that among them it will tend to prepare the way of the
 Lord,

Lord, at the great day of God Almighty: of which all the Prophets have spoken, ever since the world began, with holy joy and thankful hearts. That great day of the Lord, for the controverſy of Zion, when the *ſun* and the *moon* ſhall be darkened, and the *ſtars* ſhall withdraw their ſhining. When the mountain of the Lord's houſe ſhall be eſtabliſhed on the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it. That glorious day when the Lord will magnify himſelf, and ſanctify himſelf, and make himſelf known in the eyes of many nations. When all the ſervants of God, and all that fear him, both ſmall and great, ſhall praife his holy name. And when, in ſhort, “ the kingdom
 “ and dominion, and the greatneſs
 “ of

“ of the kingdom under the whole
 “ heaven, shall be given unto the
 “ people of the Saints of the Most
 “ High; whose kingdom is an ever-
 “ lasting kingdom; and all domi-
 “ nions, nations, people, and lan-
 “ guages, shall serve and obey him.
 “ His dominion is an everlasting do-
 “ minion which shall not pass away,
 “ and his kingdom that which shall
 “ not be destroyed. God blessed
 “ for evermore. Amen.”

TO THE
CHIEF PRIESTS
AND
ELDER S
OF THE
J E W S.

*" We know that the Son of God IS COME ; and that when
" the fullness of the time was come, God sent forth his
" Son, made of a woman, made under the law ; to redeem
" THEM that were under the law, and that WE might
" receive the adoption of sons : Therefore, thus saith the
" LORD GOD, NOW will I bring again the captivity of
" Jacob, and have mercy upon the whole House of Israel,
" and will be jealous for my Holy Name ; for the day of
" vengeance is in mine heart, and the year of my redeemed
" is come."*

MEN, BRETHREN, AND FATHERS,

THIS Epistle comes addressed to you, in
consequence of a literary Challenge
from one of your nation, to every Disciple of
Christ. For Mr. David Levi, (the Author of
Lingua Sacra) in his Letters to Dr. Priestly,
after having in vain endeavoured to explain
Daniel's famous Prophecy, of the seventy
B weeks

weeks and the threescore and two weeks ; then says, “ If you (Dr. Priestly) or any “ other Christian, should think proper to “ dispute the sense here given, I mean then “ to take a review of all the explanations given “ by the Christian Commentators, and I pledge “ myself to produce such insurmountable ob- “ jections to their different systems, as will “ clearly point out the fallacy of them, and “ firmly fix the truth of mine.”

Now every Christian must certainly dispute the sense, or rather the explanation, there given of this wonderful Prophecy ; and therefore we cannot but accept his Challenge. Not but that we think Mr. Levi may “ produce some insurmountable objec- “ tions,” to the different expositions of this great Prophecy by some of the Christian Commentators ; but we hesitate not to affirm, that it is impossible for him to establish the truth of his own explanation : and I cannot think that you seriously can adopt it ; seeing he says, “ This Prophecy hath not the least “ tendency, nor the most distant reference, to “ that great event, *the Coming of the Messiah.*” An assertion totally void of proof, and an opinion I believe never entertained or adopted,
by

by any of your forefathers, before the birth of Christ ; as they certainly expected the Coming of the Messiah about the time of the Nativity of Jesus. And what foundation had they for expecting it, so great as that of this prediction ? Surely none ; since it is here declared, as plainly as words can make it, that at the end of a certain period of time, which was to begin with the issuing forth of a commandment to restore and to build Jerusalem, the power of the Lord's Anointed, or the Anointed Prince, (call him which you will) was to commence over death and hell.

We hope therefore, that after having duly considered what we have here to say on this subject, you and Mr. Levi will then be convinced that he is certainly mistaken in his present conceptions of the meaning of the whole of this surprising prediction ; whereby surely there was meant and intended something more than the removal of Daniel's doubts, concerning the redemption of Judah at the end of seventy years ; and who at that time, probably, never had any such conception in his mind, as to conclude that the captivity of Israel at that day, was to be prolonged on account of the sins of your

nation committed before that period ; much less of those then not committed ; for that would be to punish before the commission of the crime. (Vide Mr. Levi's first Letter.)

These things being thus premised, permit me to assure you, that my great desire in the publication of this Address to you, is, to promote the honour and glory of the one great Jehovah ; by endeavouring to open and enlighten your understandings, and disposing your wills and affections, as well as those of all the faithful, to a sincere love of God and Man ; and therefore you may be certain that in this work no uncharitable censures will be thrown on you, for the faults of your forefathers : For saith the Lord, " Vengeance is mine, and I " will repay." Neither will you find herein any attempts to mislead, or to maintain any thing inconsistent with truth ; or to support a favourite hypothesis, contrary to facts and realities, to reason and revelation. And as Mr. Levi avows himself to be a sincere enquirer after truth, in order to convince or be convinced, with a view to his own eternal salvation and the future prosperity of his nation ; he will not, it is to be hoped, construe any thing amiss, that may herein be said
of

of him; for I for my own part think our nation much obliged to him for his literary labours, and commend him for the firmness of his resolution to attempt to clear his nation from (what he thinks an unjust) obloquy, and for endeavouring to promote the laudable pursuit of truth; but at the same time we hope the cloud of incredulity will be divinely illuminated, which at present hangs over and darkens his and your minds.

And if any man or men of our nation, through a misguided zeal already have, or hereafter shall, cast any personal illiberal reflections, either on Mr. Levi or any other person of your nation, we hope you will impute it to the frailty of human nature, and not to the doctrines of our religion; which through the whole of it, as you must confess, breathes and teaches humility, meekness, forbearance and long suffering; and, in short, all the genuine effects of true and pure love. And its author never bruised a reed, or quenched the smoking flax, for he came not to condemn but to save the world; and we do well when we follow his glorious example. It is a thing therefore much to be desired, that in future neither Mr. Levi or
any

any one else of your people, ofit of a misguided zeal for the Law of Moses, will ever speak harshly of our Lawgiver; who gave us a better and more perfect law than that of Moses. And if Jesus be the Son of God, (as doubtless he is) you must confess by so doing, you do very wrong; but if he were only a mere man, he ought to be esteemed and loved by all men; because from the time of his birth to that of his crucifixion, he never did any harm to any, but did a great deal of good to many men; to the truth of which, numbers of persons of your nation have borne ample testimony: and if he were guilty (but which he never was) of any impious blasphemies, he is answerable for them to God the Father. These things you will do well to consider, and I hope they will make a due impression on your minds, and that you will hereafter act accordingly in your pursuits after truth; resting assured, that then not only Mr. Levi, but individually and collectively, you may all in this country, be permitted unmolested “to proceed in the enquiry.”

And now having said thus much by way of introduction, I shall endeavour to proceed
on

on the subject matter of this Epistle; after first observing here, that the consideration of it becomes the more necessary for me, because those gentlemen who have replied to Mr. Levi's objections, have not properly answered this Challenge. For one of them speaking hereon, says, "These subjects are of a very
 " extensive nature, and fall not properly
 " within the compass of my design;" and then refers Mr. Levi to a list of authors, who have written on this Prophecy; none of whom, I believe, will give him all the necessary and proper information on the subject. And another says, "His limits will
 " not permit him to stay long on this article." A third takes little or no notice hereof: and as for Dr. Priestly, he refers you to his own explanation: all which, it is highly probable, will give but little satisfaction to, much less strike conviction on, your minds.

It remains therefore for us more minutely to discuss this point; and because it may be necessary, decisively to clear it of all doubts, that we in our arguments on this matter should have recourse to an accurate Chronology of the World; I have thought it proper to insert such an one here for our mutual
 benefit

benefit and advantage; drawn up from the sacred records, and from the most faithful human historians of the most renowned nations, that bore sway on the face of the whole earth; both at the time of the prosperity, and after the destruction, of your monarchy. And if herein there should appear to be any errors (for *humanum est errare*) which either Mr. Levi or you can correct, from the sacred history, or from any human histories, I trust you will do it with candour; and therefore here insert it for your consideration, and for an occasional reference, in our explanation of this and some other predictions relative to your nation.

A
BRIEF CHRONOLOGY
OF THE
W O R L D.

First, According to the Divine Accounts, in the Sacred Records of the Jews; corrected, corroborated, and confirmed by those of the Christians:

A N D

Secondly, According to the most authentic Human Accounts, in the Annals of the most renowned Nations, subsequent to the Destruction of the Jewish Monarchy.

PART THE FIRST,

From the Creation of Adam, to the entire Destruction of Jerusalem and the Jewish Monarchy, by the Babylonians.

- | | | Years. |
|----|--|--------|
| 1. | F ROM the creation of Adam to the birth of Seth, vide Gen. ch. v. | |
| | was - - - | 130 |
| 2. | From the birth of Seth to that of Enos, ibid. was - - - | 105 |
| 3. | From the birth of Enos to that of Cainan, ibid. was - - - | 90 |
| | C | |
| | 4. From | |

	Years.
4. From the birth of Cainan to that of Mahalaleel, <i>ibid.</i> was - - 70	
5. From the birth of Mahalaleel to that of Jared, <i>ibid.</i> was - - 65	
6. From the birth of Jared to that of Enoch, <i>ibid.</i> was - - 162	
7. From the birth of Enoch to that of Methuselah, <i>ibid.</i> was - - 65	
8. From the birth of Methuselah to that of Lamech, <i>ibid.</i> was - - 187	
9. From the birth of Lamech to that of Noah, <i>ibid.</i> was - - 182	
10. From the birth of Noah to that of Shem, <i>ibid.</i> was - - 500	
11. From the birth of Shem to that of Arphaxad, <i>two years</i> after the <i>Flood*</i> , <i>vide Gen. ch. xi.</i> was 100	
12. From the birth of Arphaxad to that of Salah, <i>ibid.</i> was - - 35	
13. From the birth of Salah to that of Eber, <i>ibid.</i> was - - 30	
14. From the birth of Eber to that of Peleg, <i>ibid.</i> was - - 34	

* Hence it appears that *Noah's Flood* was Anno Mundi 1654; for, from the creation of Adam to the birth of Arphaxad, was 1656 years; and since Arphaxad was born *two years* after the Flood, if we deduct *two years* from 1656, it gives us 1654 for the year of the Flood.

15. From

	Years.
15. From the birth of Peleg to that of Reu, <i>ibid.</i> was - - -	30
16. From the birth of Reu to that of Serug, <i>ibid.</i> was - - -	32
17. From the birth of Serug to that of Nahor, <i>ibid.</i> was - - -	30
18. From the birth of Nahor to that of Terah, <i>ibid.</i> was - - -	29
19. From the birth of Terah to that of Abram, <i>ibid.</i> was - - -	70
20. From the birth of Abram to that of Isaac*, <i>vide Gen. ch. xxi,</i> was	100
21. From the birth of Isaac to that of Jacob, <i>vide Gen. ch. xxv. ver. 26,</i> was - - -	60
22. From the birth of Jacob to that of Joseph, <i>vide Gen. ch. xli. ver. 46 †,</i> com-	

* Hence we find it was 2046 years from the *creation* of Adam to the *birth* of Isaac; and because Abram was 100 years of age when Isaac was born, and 75 when he came out of Haran, or Charan, (*vide Gen. ch. xii. ver. 4 to 7.*) if we deduct the 75 from 100 it gives 25 years for the time which had elapsed from Abram's going out of Haran into the Land of Canaan to the birth of Isaac; and if we take these 25 years out of the 2046, it gives 2021 for the year of the world when Abram first entered into Canaan, the promised land.

† The truth of this article appears from hence,—First, we find from *Gen. ch. xli. ver. 46*, that Joseph was 30 years of age when he stood before Pharaoh King of Egypt to interpret

	Years.
compared with Gen. ch. xlv. ver.	
11, and ch. xlvii. ver. 9, was	91
23. From the birth of Joseph to his death,	
vide Gen. ch. l. ver. 26, was	- 110
24. From the death of Joseph to the birth	
of Moses*, was	- - 59
25. From the birth of Moses to the Ex-	
odus, or the time of his bringing	
the Children of Israel (under God)	

his dreams, at the beginning of the 7 years of plenty.—And Secondly, from Gen. ch. xlv. ver. 9 to 12, that when Joseph sent for his father Jacob, 9 years had elapsed since he had stood before Pharaoh to interpret his dream; that is to say, the 7 years of plenty and 2 years of famine; for he there says to his brethren, “Haste ye and go up to my father, for yet “there are *five years* of famine.”—And, from ch. xlvii. ver. 9, we find, that when Jacob came down into Egypt and stood before Pharaoh he was *one hundred and thirty years* old; for we are there told by Moses that Jacob said unto Pharaoh, “The days of the years of my pilgrimage are an hundred and “thirty years: few and evil have the days of the years of my “life been, and have not attained unto the days of the years “of the life of my fathers in the days of their pilgrimage.” If, therefore, we deduct 9 years from the 130, there remains 121 for the age of Jacob when Joseph was thirty; and if we take 30 from 121, there remains 91 for the age of *Jacob* at the birth of Joseph.

* This appears to be an interregnum in which we have no account of particulars, and therefore this article is deduced from the general account, as will appear from the next note.

out of Egypt*, vide Exod. ch. xii. Years.

was - - - - - 80

26. From

* In the 7th verse of the 34th chapter of the book of Deuteronomy, it is said that Moses was 120 years old when he died; and in the 6th verse of the 5th chapter of the book of Joshua, that the Children of Israel walked forty years in the Wilderness; and in the 19th verse of the 4th chapter, "that the people came out of Jordan on the 10th day of the
" first month, and encamped in Gilgal, in the east border of
" Jericho;" and in the 10th verse of the 5th chapter, that
" the Children of Israel encamped in Gilgal, and kept the
" passover on the 14th day of the month at even, in the Plains
" of Jericho."

From the time, therefore, that the passover was first instituted in Egypt, to the time when it was kept by the Children of Israel in the Plains of Jericho, being *forty years*, if we deduct these 40 from 120, (the age of Moses when he died) there remains 80 for the age of Moses at the Exodus.

Again, in the 15th chapter of the book of Genesis we are told, that the word of the Lord came unto Abram in a vision, and promised him an heir that should come forth out of his own bowels, and that he believed in the Lord, and it was counted to him for righteousness: and that then the Lord declared, his seed should be a stranger in a land that was not theirs, and should serve them and be afflicted by them 400 years; but that in the fourth generation they should come again into the Land of Canaan. And in this chapter it is said, “that the Lord in that same day made a covenant with Abram, by saying to him, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” But we are not here informed of the time when the word of the Lord thus came unto Abram, only that it was after the slaughter of the four kings, when Melchizedek, King of Salem, the Priest of the Most High God, blessed him. But it should seem that

26. From the Exodus to the death of
Moses, vide Deut. chap. xxxiv.

ver.

that it was when Abram was 99 years of age; because in the 17th chapter we are told that the Lord appeared to *Abram* and changed his name to *Abraham*, and covenanted with the Patriarch to be a God to him and to his seed after him, and to give unto him and to his seed after him all the Land of Canaan, for an everlasting possession; and then instituted circumcision as a token of the covenant betwixt God and him. And in the self same day Abraham was circumcised, and his son Ishmael, and every male among the men of Abraham's house. And in the next year after this, Isaac was born, (vide Gen. ch. xxi. ver. 2 to 6); hence we conclude, these 400 years were to commence when Abram was 99 years of age, when God instituted the rite of circumcision as a token of the covenant betwixt God and him; or else when Isaac was born: and that they were to terminate with the Exodus, or going out of Egypt. If, therefore, the former of these positions be admitted, then there could only be 58 years from the death of Joseph to the birth of Moses; and, if the latter, then 59 as above.

Now in the 12th chapter of Exodus, at verses 40 and 41, it is written, "The sojourning of the Children of Israel, who dwelt in Egypt, was *four hundred and thirty years*. And it came to pass, at the end of the *four hundred and thirty years*, even the self same day it came to pass that all the hosts of the Lord went out from the land of Egypt." From these words we learn that the Children of Israel did not dwell 430 years in Egypt, but that the whole time of their sojourning was 430 years. And from the 7th verse of the 15th chapter of Genesis, it should seem that God first called upon Abram when he dwelt in *Ur* of the *Chaldees*; for the Lord there says, "I am the Lord that brought thee out of *Ur* of the *Chaldees*, to give thee this land (Canaan) to inherit it."

And

	Years.
ver. 7, and note to the last article, was *	40
27. From the death of Moses, and the entrance of the Children of Israel into the Land of Canaan, to the division of the land, vide book of Joshua, ch. xiv. ver. 10, was	5
28. From the division of the land to Joshua's death, vide Josephus' Antiqu. book V. ch. i. was	20

And since it appears from the 12th chapter of Genesis that Abram departed out of Haran 25 years before Isaac was born, to go into the land of Canaan, and had then dwelled some time in *Haran*; it is not improbable that it was 5 years before Abram left Haran that he and his father came from *Ur*; and if so, then it was just 430 years from the beginning of Abram's sojournings to the time of the Exodus, reckoning 400 years from the birth of Isaac to the Exodus.

This is confirmed by St. Stephen, in his speech before the High Priest at the time of his death, as recorded in the 7th chapter of the Acts of the Apostles; for he there says, "Men, Brethren, and Fathers, hearken; The God of Glory appeared unto our Father Abraham, when he was in *Mesopotamia*, before he dwelt in *Charan*, and said unto him, "get thee out of thy country, and from thy kindred, and "come into the land which I shall shew thee." We therefore conclude that the time of the Exodus was Anno Mundi 2446.

* The entrance of the host into the promised land, was therefore Anno Mundi 2286.

29. From

29. From the death of Joshua to the beginning of the first oppression of Chushan Rishathaim, King of Mesopotamia, vide Josephus' Antiq. lib. V.* was - - - 2
30. From the beginning of Chushan Rishathaim's oppression of the Children of Israel, to their deliverance, by Othniel, Caleb's nephew and the son of Kenez, vide book of Judges, ch. iii. ver. 8, was - - - 8
31. From the deliverance, by Othniel, to his death, vide Judges, ch. iii. ver. 11, was - - - 40
32. From the death of Othniel to the end of the captivity under Eglon, King of Moab, vide Judges, ch. iii. ver. 14, was - - - 18

* It appears from the 24th chapter of the book of Joshua, that *Joshua* was 110 years of age when he died; but we do not learn from thence how long it was from the death of Moses to that of Joshua, or to the first oppression. But Josephus in his Antiquities, book V. ch. i. sect. 29, says, "So Joshua died, having lived 110 years, 40 of which he lived with Moses in order to learn what might be for his advantage afterwards. He also became their commander, after his death, for *twenty-five years*." Consequently, from the division of the land to his death, was *twenty years*.

33. From

	Years,
33. From the death of Eglon, King of Moab, to that of Ehud, who killed King Eglon, vide Judges, ch. iii. ver. 30, was - - -	80
34. From the death of Ehud to the end of the oppression under Jabin, King of Canaan, vide Judges, ch. iv. ver. 3*, was - - -	20
35. From the end of the Canaanitish oppression to the beginning of that of the Midianites, vide Judges, ch. v. ver. 31, was - - -	40
36. From the beginning to the end of the Midianitish oppression, vide Judges, ch. vi. ver. 1, was -	7
37. From the slaughter of the Midianites and their two Princes, Oreb and Zeeb, by Gideon, to his death, vide Judges, ch. viii. ver. 28, was	40

* At this time we learn, *Shamgar*, the son of *Anath*, delivered Israel from the Philistines, and slew 600 men of them with an ox goad; but we do not find that he ever judged Israel: and at this time, it appears, there was a valiant man, whose name was *Jael*: but notwithstanding the valour of these two men, the highways were unoccupied, and the travellers walked through bye-ways; vide 5th chapter of Judges, ver. 6.

	Years.
38. From the death of Gideon to that of Abimelech, vide Judges, ch. ix. ver. 22, was	3
39. From the death of Abimelech to that of Tolah, vide Judges, ch. x. ver. 2, was	23
40. From the death of Tolah to that of Jair, vide Judges, ch. x. ver. 3, was	22
41. From the death of Jair to the end of the captivity under the Children of Ammon and the Philistines, when the Children of Israel were delivered by Jephtha*, vide Judges, ch. x. ver. 8, was	18

* When Jephtha sent his message to the King of the Children of Ammon, about 300 years had elapsed since the Children of Israel had began to dwell in all the cities that were along the coast of Arnon: for in Judges, ch. xi. ver 26, we find him saying to the King, " While Israel dwelt in *Heshbon* and " her towns, and in *Aroer* and her towns, and in all the cities " that be along by the coast of Arnon, *three hundred years*, " why did ye not recover them within that time ?"

Now if we reckon up the years from the death of Joshua to the time of the beginning of the oppression under the Children of Ammon, we shall find the whole amount is 303 years; which, therefore, confirms the truth of this account.

42. From

	Years.
42. From Jephtha's-victory over the Children of Ammon to his death, vide Judges, ch. xii. ver. 7, was -	6
43. From the death of Jephtha to the death of Ibzan, vide Judges, ch. xii. ver. 9, was - - -	7
44. From the death of Ibzan to that of Elon, vide Judges, ch. xii. ver. 11, was - - - - -	10
45. From the death of Elon to that of Abdon, vide Judges, ch. xii. ver. 14, was - - - - -	8
46. From the death of Abdon to the end of the Philistine captivity, vide Judges, ch. xiii. ver. 1, and Sampson's death, ch. xvi. ver. 31*, was	40
47. From the death of Sampson to that of Eli, vide 1st book of Samuel, ch. iv. ver. 18, was - -	40
48. From the death of Eli, and the taking of the Ark of God by the Philistines, to the time of the	

* In the account of the burial of Sampson, Judges ch. xvi. ver. 31, we are informed, that he judged Israel twenty years; but these *twenty* years it is evident were included in the *forty* years of the captivity under the Philistines: for in ch. xv. ver. 20, it is said, "He judged Israel *in the days of the Philistines* twenty years."

battle with them at Mizpeh, vide
1st book of Samuel, ch. vi. ver. 1,
and ch. vii. ver. 2, was - 20 7

49. From the time of the battle at Miz-
peh, when Samuel there judged
Israel, to the death of Saul on
Mount Gilboa*, vide 21st chapter
of 2d book of Samuel, was - 19 5
50. From

* In the account of the death of Saul, there is no mention made of his age when he died, or how long he reigned; but from the 13th chapter of the Acts of the Apostles, verse 20th to the 22d, we learn, that from the death of *Eli* to that of Saul, was 40 years. This period I have divided therefore into two such portions, in the two last articles, as is probably agreeable to the truth. For it appears to me, from various circumstances, that Samuel judged Israel about *twenty-three* years, and that Saul reigned about seventeen years; for in the 5th chapter of the 2d book of Samuel, verses 4 and 5, we are informed David was 30 years old when he began to reign, and that he reigned 40 years. And in the 13th chapter of the 1st book of Samuel, it is said, that when Saul had reigned *two years* he gathered together to him three thousand men of the Children of Israel; and that at this time he fought his first battle with the Philistines at Michmash. And the next battle that we find particularised, is that wherein Saul was engaged with the Amalekites; when he disobeyed the voice of the Lord by the prophet Samuel, in preserving the best of the spoil and not killing Agag the King; and the battle which succeeded this, appears to be that which commenced with David's killing Goliath. Now if we admit that Saul reigned *seventeen* years, then since David was *thirty* when Saul died,
if

50. From the death of King Saul to that
of King David, vide 1st book of
Kings, ch. ii, ver. 11, was - 40
51. From

if we deduct 17 from 30, it gives *thirteen* for the age of David when Saul began to reign over Israel. And since it appears that the first battle which Saul fought, was with the Philistines in the third year of his reign, if we reckon the next, or that with the Amalekites, to have been in his fourth, and the next with the Philistines in his fifth, then David must have been *eighteen* when he killed Goliath; and this is agreeable to the account which Saul then gave of him: for when he enquired of Abner, the Captain of his host, whose son he was, at the time that he saw David go forth against the Philistine, he calls him "a young man, a youth, and a stripling." Vide 1st book of Samuel, ch. xvii. And this appears to have been soon after Samuel had anointed David to be king; seeing this anointing was in the intermediate time betwixt that battle with the Amalekites, and this with the Philistines. Now Josephus says, "Saul when he had reigned eighteen years, while Samuel was alive, and after his death two, (twenty) ended his life."—Book VI. ch. xiv. of the Greek. But I doubt if Josephus is quite accurate in his chronology of this 5th book; because he reckons it to be from the death of Eli to the death of Saul, only an interval of thirty-two years; consequently, from the death of Eli to the beginning of Saul's reign, only twelve, if Saul reigned twenty; whereas (as above) it appears from the 6th and 7th chapters of the 1st book of Samuel, there had elapsed twenty years and seven months from the death of Eli to the battle of Mizpeh; and the battle of Mizpeh appears to be before Saul was anointed King; and that Samuel then judged Israel. There must therefore be here some error; and as we understand from the 8th chapter of Samuel, that after this battle Samuel appointed

51. From the death of King David to the beginning of the *fourth year* of King Solomon, when the foundation of the first Temple was laid, vide 1st book of Kings, ch. vi. ver. 1 and 37*, was - - - 3

52. From

pointed his sons to be Judges over Israel, I think we cannot suppose that after this battle less than two years and a half had elapsed before the people requested a King of Samuel, and rejected the Lord; and if so, Saul could not reign more than 17 years; making in the whole *forty* years from the death of Eli to that of Saul, agreeable to the account of St. Paul: and as Paul was brought up at the feet of Gamaliel, and zealous for the law, he was doubtless well versed in the sacred history.

* In our translation it is said, in the 1st verse of the 6th chapter of the 1st book of Kings, that "it came to pass in the *four hundred and eightieth year* after the Children of Israel were come out of the Land of Egypt, in the 4th year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the House of the Lord." Now if this passage was in the original copy of this book as composed by its author, (which some writers doubt, by reason of its not being in many of the ancient manuscripts) then this verse has evidently been mis-copied or mis-translated: for if it was in the original, it appears that it should have been *five hundred and eighty*, instead of *four hundred and eighty*. This is evident from the particulars in the above account, as collected from the books of Joshua, Judges, and Samuel; from the time of the Exodus to that of the laying the foundation of the Temple: which is exactly *five hundred and eighty years*, allowing, with Josephus, that it was *twenty years* from the division of

of

52. From the time of the laying the
foundation of the Temple to the
death of King Solomon, vide 2d
book of Chronicles, ch. ix. ver. 30*,
was - - - - - 37
53. From the death of King Solomon to
that of King Rehoboam, vide 2d
book of Chronicles, ch. xii. ver. 13,
was - - - - - 17

of the land to the death of Joshua, and *two years* from his death to the beginning of the first captivity under Chushan Rishathaim; and which I take to be highly probable, if not absolutely certain.

* When King Solomon died, we find the word of the Lord, by the prophet *Abijah* the Shilonite, to *Jeroboam*, was fulfilled; i. e. that the Lord would rend the kingdom out of the hands of Solomon, and would give ten tribes to him. And now began Jeroboam, the son of Nebat, to make Israel to sin; by erecting the two golden calves in *Dan* and *Bethel*, by casting off the Priests and Levites from executing the Priests office unto the Lord, and by ordaining him Priests for the high-places and for the devils, and for the calves which he had made; and those out of the lowest of the people, which were not of the sons of Levi; vide 2d chapter of the 2d book of Chronicles, and 12th chapter of the 1st book of Kings. And now began that iniquity for which the prophet Ezekiel was commanded to lay on his left side *three hundred and ninety days*, to bear the iniquity of the House of Israel, from this time to the Babylonian captivity; reckoning *each day for a year*. Vide chap. iv. of the prophet Ezekiel.

54. From

	Years.
54. From the death of King Rehoboam to that of King Abijah, vide 2d book of Chronicles, ch. xiii. ver. 2, was	3
55. From the death of King Abijah to that of King Aſa, vide 2d book of Chronicles, ch. xvi. ver. 13, was	41
56. From the death of King Aſa to that of King Jehoſhaphat, vide 2d book of Chronicles, ch. xx. ver. 31, was	25
57. From the death of King Jehoſhaphat to that of King Jehoram, vide 2d book of Chronicles, ch. xxi. ver. 20, was	- - - 8
58. From the death of King Jehoram to that of King Ahaziaſh, vide 2d book of Chronicles, ch. xxii. ver. 2, was	t
59. From the death of King Ahaziaſh to that of his mother Athaliah, vide 2d book of Chronicles, ch. xxii. ver. 12, ch. xxiii. ver. 1, and ch. xxiv. ver. 1*, was	- - 6

* It has been thought by ſome writers, that theſe *ſix years* were not to be taken into the account of the reigns of the Kings of the Houſe of Judah, but I think without foundation; as it is expreſſly ſaid in the 21ſt chapter of the 2d book of Chronicles, ver. 12, that *Jofiah* was hid in the Houſe of God *ſix years*, and that *Athaliah* reigned over the land.

60. From

60. From the death of Athaliah to that
of King Joash, vide 2d book of
Chronicles, ch. xxiv. ver. 1, was 40
61. From the death of King Joash to
that of King Amaziah, vide 2d
book of Chronicles, ch. xxv. ver. 1,
was - - - - - 29
62. From the death of King Amaziah to
that of King Uzziah, vide 2d book
of Chronicles, ch. xxvi. ver. 3,
was - - - - - 52
63. From the death of King Uzziah to
that of King Jotham, vide 2d book
of Chronicles, ch. xxvii. ver. 1,
was - - - - - 16
64. From the death of King Jotham to
that of King Ahaz, vide 2d book
of Chronicles, ch. xxviii. ver. 1,
was - - - - - 16
65. From the death of King Ahaz to
that of King Hezekiah, vide 2d
book of Chronicles, ch. xxix. ver. 1,
was - - - - - 29
66. From the death of King Hezekiah to
that of King Manasseh, vide 2d
book of Chronicles, ch. xxxiii.
ver. 1, was - - - - - 55

67. From the death of King Manasseh
to that of King Amon, vide 2d
book of Chronicles, ch. xxxiii.
ver. 1, was - - - 2
68. From the death of King Amon to
that of King Josiah, vide 2d book
of Chronicles, ch. xxxiv. ver. 1*,
was - - - 31
69. From the death of King Josiah to
that of King Jehoiakim, alias Elia-
kim, vide 2d book of Chronicles,
ch. xxxvi. ver. 5†, was - - 11
70. From

* In the 2d book of Chronicles it is said that in the 18th year of the reign of King Josiah, Helkiah the Priest found the Book of the Law of the Lord by Moses, vide 34th chapter, ver. 14; but after this time, I think, we have no account in scripture of this original Book of the Law; we must therefore depend on Ezra's Collection.

† In the 36th chapter of the 2d book of Chronicles, and in the 23d chapter of the 2d book of Kings, it is recorded, that after the death of King *Josiah*, the people of the land took his son *Jehoabaz*, anointed him, and made him King in his father's stead; and that he reigned *three months* in Jerusalem: and at this time, we are told, Pharaoh Necho, the King of Egypt, put him down, and put him in bands at Riblah, in the Land of Hamath, that he might not reign in Jerusalem; made *Eliakim*, the son of *Josiah*, King in the room of him and his father, turned his name to *Jehoiakim*, and then took *Jehoabaz* away and carried him to Egypt, where he died. *These three months*, therefore, it should seem, are to be included

70. From the death of King Jehoiakim
to the time of the carrying away
of King Jehoiachin to Babylon, by
Nebuchadnezzar King of Babylon,
vide 2d book of Chronicles,
ch. xxxvi. ver. 9*, was - 1

71. From

cluded in the eleven years that King *Jehoiakim* reigned, and
are for this reason omitted in this account. It also appears
from the 24th chapter of the 2d book of Kings, the 36th
chapter of the 2d book of Chronicles, and the 1st chapter of
the book of Daniel, that Nebuchadnezzar, King of Babylon,
came up to Jerusalem, against King *Jehoiakim*, in the *third*
year of his reign, and besieged the city: that the Lord gave
Jehoiakim into his hand, with part of the vessels of the House
of God; that he carried the vessels into the Land of Shinar,
to the House of his God, and brought them into the Treasure
House of his God; that he also took some of the Children
of Israel of the King's seed, and of the Princes, to stand
in the King's Palace; and that among these there were,
of the Children of *Judah*, *Daniel*, *Hananiah*, *Misbael*,
and *Azariah*. Now, therefore, began the first captivity,
which terminated in the *first* year of *Cyrus*: and this first
captivity, we learn from the prophet Jeremiah, ch. lli.
was in the first year of the reign of Nebuchadnezzar, King
of Babylon.

* In the 36th chapter of the 2d book of Chronicles, at the
9th verse, we are informed that King *Jechoniah* reigned only
three months and ten days; but in the next verse it is said,
that it was the end of the year before Nebuchadnezzar King
of Babylon sent his servants to Jerusalem to make his brother
Zedekiah King, and to bring *Jechoniah* and the goodly
vessels of the House of the Lord to Babylon; we have

71. From the time of the carrying away
of King Jehoiachin captive to Ba-
bylon,

therefore here put down one year for his reign ; and this year we learn from the 12th verse of the 24th chapter of the 2d book of Kings, was the 8th year of the reign of Nebuchadnezzar, and that then began the second captivity. From the time of the Exodus to the first year of this captivity, was, therefore, exactly a thousand years ; and from the time of the Exodus to the time of the destruction of the Temple, the City, and the Monarchy, 1010 years 4 months 10 days ; and from the first call of Abram, 1440 years 4 months 10 days. And since it appears that the foundation of the Temple was laid in the 580th year after the Exodus, if we deduct this 580 from 1010, it gives 430 years for the time that elapsed from the laying of the foundation of the Temple to its destruction by the Babylonians ; a period of time exactly equal to that of the sojourning of the Children of Israel from the first call of Abram to the Exodus ; vide 12th chapter of Exodus, ver. 40 and 41. And it should seem, that the *Monarchy* lasted just 70 weeks or sabbaths of years ; the same period as that allotted, or determined, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince ; which was to finish the transgressions under the law, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the Most Holy. For since it was 430 years from the time of the laying the foundation of the Temple to that of its destruction, if we allow 17 years for the reign of Saul, vide note to article the 49th ; then since David reigned 40 years, and Solomon had reigned three before he began to build the Temple, these three periods of 17, 40, and 3, makes 60 ; which added to 430, makes 490 ; the number of years that passed away from the beginning of the reign of King Saul to that of the end of the reign of King Zedekiah. And this appears to have
been

bylon, to that when Nebuzaradon
(Captain of the Guard to the King
of Babylon) came to Jerusalem,
and burned with fire the House of
the Lord, with the King's House,
and all the houses of Jerusalem,

been Anno Mundi 3456; for, as the Flood was Anno Mundi
1654, and from the Flood to the call of Abram was 362, and
from the call of Abram to the Exodus 430, and from the
Exodus to the laying of the foundation of the Temple
580, and from that time to its destruction 430; these five
periods amount together to 3456, the number of years from
the creation of Adam to the destruction of the Temple, the
City, and the Monarchy. Now that it was just 430 years
from the laying the foundation to the destruction of the Tem-
ple; we have a confirmation, it should seem, by the type of
the siege, that shewed the time from Jeroboam's defection to
the captivity; as we have it related in the 4th chapter of the
prophet Ezekiel; where we find the Holy Spirit says to the
prophet, "Lie thou also upon thy left side, and lay the ini-
quity of the House of Israel upon it; *according to the number*
"of the days that thou shalt lie upon it, thou shalt bear their
"iniquity. For I have laid upon thee the years of their ini-
quity according to the number of the days, *three hundred and*
"ninety days: so shalt thou bear the iniquity of the House of
"Israel. And when thou hast accomplished them, lie again
"on thy right side, and thou shalt bear the iniquity of the
"House of Judah *forty days: I have appointed thee each day*
"for a year."

Now if we add these 390 and 40 days together, they just
make 430; which were to be reckoned as so many years; being
40 years from the 3d year of Solomon to the 3d year of Re-
hoboam, and 390 from thence to the captivity.

and

and every great man's house,
whilst all his army brake down
the walls round about Jerusa-
lem, vide 2d book of Kings,
ch. xxv. 2d book of Chronicles,
ch. xxxvi. and Jeremiah, ch. lli.

was	-	-	-	10	4	10
Total, from the creation to the				}		
captivity, in whole years	-					
				3456		

PART THE SECOND,

*From the first Destruction of Jerusalem, by the Baby-
lonians, to its final Desolation, by the Romans*

Years.

1. **F**ROM the time of the destruction
of the City and the Temple, in
the eleventh year of King Zedekiah,
to the first year of Cyrus, King of
Persia*, was - - - 52
2. From the first year of Cyrus, King of
Persia, to the first year of his son
Cambyfes, or Ahafuerus, vide Clau-
dius Ptolemy, his canon, was 9

* The truth of this article appears from hence, that the first
captivity was now at an end, reckoning from the third year of
Jehoiakim, and that eighteen years had elapsed from the third
of Jehoiakim to the eleventh of Zedekiah.

3. From

3. From the first year of Ahasuerus, or Cambyfes, to the first year of Darius Hystaspis, including the reign of Artaxerxes, vide Ezra, ch. iv. ver. 6, or Smerdis the Impostor, vide Ptolemy and Josephus, was 8
4. From the first year of Darius, to the time that he issued out the decree for rebuilding the Temple, vide Ezra, ch. vi. was - - - 1
5. From the second year of Darius, when the Temple began to be rebuilt, to his death, vide Ptolemy, was 35
6. From the death of Darius Hystaspis to that of his son and successor Xerxes, ibid. was - - - 21
7. From the death of Xerxes to the 7th year (exclusive) of Artaxerxes Longimanus, who granted Ezra his commission, vide 7th chapter of Ezra, was - - - 6
8. From the 7th year of Artaxerxes (inclusive) to his death, vide Ptolemy, was - - - 35
9. From the death of Artaxerxes Longimanus, to that of Darius the Second, ibid. was - - - 19
10. From

	Years.
10. From the death of Darius the Second to that of Artaxerxes the Second, (exclusive of Smerdis) ibid. was - - -	46
11. From the death of Artaxerxes the Second to that of Ochus, ibid. was - - -	21
12. From the death of Ochus to that of Arses, ibid. was - -	2
13. From the death of Arses to that of Darius the Third, ibid. was -	4
14. From the death of Darius the Third, the last King of Persia, to that of Alexander of Macedon, the Conqueror of Persia, ibid. was -	8
15. From the death of Alexander the Great to that of Philip Aridæus, ibid. was - - -	7
16. From the death of Philip Aridæus to that of Alexander Ægus, ibid. was - - -	12
17. From the death of Alexander Ægus to that of Ptolemy Lagus, ibid. was - - -	20
18. From the death of Ptolemy Lagus to that of Ptolemy Philadelphus, ibid. was - - -	38
19. From	

19. From the death of Ptolemy Philadelphus to that of Ptolemy Evergetes, *ibid.* was - - - 25
20. From the death of Ptolemy Evergetes to that of Ptolemy Philopater, *ibid.* was - - - 17
21. From the death of Ptolemy Philopater to that of Ptolemy Epiphanes, *ibid.* was - - - 24
22. From the death of Ptolemy Epiphanes to that of Ptolemy Philomater, *ibid.* was - - - 35
23. From the death of Ptolemy Philomater to that of Ptolemy Evergetes the Second, *ibid.* was - - - 29
24. From the death of Ptolemy Evergetes the Second to that of Ptolemy Soter, *ibid.* was - - - 36
25. From the death of Ptolemy Soter to that of Dionysius, *ibid.* was - - - 29
26. From the death of Dionysius to that of Cleopatra, *ibid.* was - - - 22
27. From the death of Cleopatra to that of Augustus, the first Roman Emperor, *ibid.* was - - - 43
28. From the death of Augustus to that of Tiberias, *ibid.* was - - - 22

	Years.
29. From the death of Tiberias to that of Caius, <i>ibid.</i> was - - -	4
30. From the death of Caius to that of Claudius, <i>ibid.</i> was - - -	14
31. From the death of Claudius to that of Nero, <i>ibid.</i> was - - -	14
32. From the death of Nero to that of Vespasian, <i>ibid.</i> was - - -	10
33. From the death of Vespasian to that of Titus, <i>ibid.</i> was - - -	3
34. From the death of Titus to that of Domitian, <i>ibid.</i> was - - -	15
35. From the death of Domitian to that of Nerva, <i>ibid.</i> was - - -	1
36. From the death of Nerva to that of Trajan, <i>ibid.</i> was - - -	19
37. From the death of Trajan to the 16th year of Adrian, when he built the Temple to Jupiter Capitolinus, on the very same spot where the Temple of God had stood, and thereby accomplished the prediction of the setting up of the abomination of desolation, was - - -	15
38. From the time of the setting up of the abomination of desolation, by Adrian, in the 16th year of his	reign,

reign, to the time of the destruction
of the holy city, and the conclusion
of the war, in the 19th year of his
reign, was a little more than - 3

Total - 724

Total number of years from the crea-
tion to the destruction of Jerusalem,
by the Babylonians, &c. was - } 3456

From the destruction of the holy city
by the Babylonians, to that by the
Romans, was - - - } 724

From the expulsion out of Judea to the
present year - - - } 1650

Total number of years from the crea-
tion to the present year - - } 5830

Thus have I endeavoured faithfully to trace
out, jointly from divine and human history, a
brief and accurate Chronology of the World,
from the time of the creation to that of the
final destruction of Jerusalem by the Romans:
and hereto I have added one more article, to
bring it down to the present time; concerning
which I apprehend there can be no doubts or
disputes. But as I differ in the former part

from the generality of chronologers, with respect to the year of the world when the holy city was destroyed ; I must here observe, that the reason of this disagreement appears to arise, not so much from any error in their computation of the number of years that elapsed after the return from the Babylonian captivity to that period, as it does from their mistakes in computing the time from the flood to the captivity ; as may be clearly seen by comparing this account with those that differ from it : this, therefore, of course can be no objection with you. But with respect to the time that elapsed from the first return of the people from Babylon, in the first year of the reign of Cyrus, to the conquest of Persia by Alexander of Macedon, Mr. Levi raises an objection ; though I apprehend without foundation. For in his first Letter to Dr. Priestly, p. 69 and 70, he says, “ it is “ directly contrary to Scripture that there “ were fourteen Kings of Persia from Cyrus “ to Darius that was conquered by Alexander.” Now the only argument that he adduces to prove the truth of this assertion, is, the information that was given to Daniel in the vision which he saw in the third year of the reign of Cyrus, by one who had the appearance of
a man ;

a man ; whose words to the prophet, as we find them recorded in the 11th chapter of Daniel, were as follows ; i. e. “ Now will I
 “ shew thee the truth : behold there shall
 “ stand up yet three Kings in Persia, and the
 “ fourth shall be far richer than they all : and
 “ by his strength through his riches he shall
 “ stir up all against the realm of *Grecia*.”

From which words Mr. Levi infers there were to be but *four Kings* in all : but this is assuming more than the Holy Spirit declares ; since it does not say that there should be *no more* than four Kings of Persia, but that there should be *four*, and that the *fourth* should be far richer than they all, &c. And these four Kings, Mr. Levi says, were “ Cyrus, Cambyfes his
 “ son, Ahasuerus, the husband of Esther, and
 “ Darius.” Now herein he must certainly be mistaken, since the Holy Spirit declares there should be four Kings besides Cyrus. And in the 4th chapter of the book of Ezra we find it there testified, that only from the beginning of the reign of Cyrus to the end of that of Darius the Persian, there were four Kings of Persia ; namely, Cyrus, Ahasuerus, Artaxerxes, and Darius. And from the 7th chapter of that book, we learn that Artax-
 erxes,

erxes, who gave Ezra his commission for the return of the people and the rebuilding of the city, reigned after Darius. Ezra therefore accounts at least for *five Kings* of Persia, after the taking of Babylon by the Medes and Persians, to his own time.

And according to *Herodotus*, and the most faithful historians of that age, we know there were six; viz. Cyrus, Cambyfes, Smerdis, Darius, Xerxes and Artaxerxes. The *four* former of which answer to Ezra's Cyrus, Ahafuerus, Artaxerxes, and Darius: and the reason of the diversity of the name of the third in Ezra and Herodotus, might be that of Smerdis assuming the name of Artaxerxes, when he seized on the throne in the absence of Cambyfes, called by Ezra, Ahafuerus; both of which names this Monarch also might probably be called by, as it was a common custom with the Persians for their Kings to have more names than one; and the name of Ahafuerus he probably retained in honour of his grandfather.

But this *Ahafuerus*, the son of Cyrus, could not be the King that married Esther; for it is a well known fact, that he died in the 8th year of his reign, on his return from Egypt
to

to Persia ; whereas it is recorded in the 3d chapter of the book of Esther, that the King to whom she was Queen, had reigned *twelve years* when Haman was hanged. Neither could she be married to the Artaxerxes of Ezra, the Smerdis of *Herodotus*, who succeeded Cambyfes ; since according to this latter author, he was slain by *Darius* and the other confederate Persians, before he had reigned *one year*. Besides which, we know there could not be more than 18 years from the 1st year of Cyrus to the 2d of Darius, when the 70 years ended which began with Zedekiah's captivity ; and out of these 18 years Cyrus and Cambyfes reigned near 17 ; hence we conclude it must therefore be some other King that took *Esther* for his Queen. But it could not be this Darius who succeeded Smerdis, for in the 2d chapter of Esther, at the 16th verse, we are informed that she was taken into the King's house royal in the 10th month of the 7th year of his reign ; and from this chapter we learn that it was a custom, for the maidens that were brought in unto the King, to undergo a twelve-month's purification, and that Esther underwent this purification. The King's decree and commandment, therefore, for gathering together the

the

the fair young virgins to Shushan the Palace, must have been at the latest in the 6th year of his reign. Now it was the 6th year of Darius wherein the rebuilding of the Temple was finished, vide Ezra, ch. vi. ver. 15 ; and in this year Darius was laying siege to Babylon ; before which city his army lay above twenty months before it was taken, as we are informed by *Herodotus* and other historians. This decree therefore could not be issued out by Darius ; neither is there any reason to think he was ever called *Ahasuerus*, or *Artaxerxes* ; but his successor, who was his son *Xerxes*, might be called *Ahasuerus* ; and some therefore are of opinion that it was he who married Esther. But against those who think this, the following circumstances militate so strongly, that they seem totally to overthrow this opinion. For, in the first place, we are informed in the 1st chapter of the book of Esther, that it was in the 3d year of the reign of the King that he put away his Queen *Vashti* ; and that it was at the end of a feast that he had made unto all his princes and his servants, which had continued a hundred and fourscore days. Now *Xerxes* was the King who stirred up all against the realm of Grecia by the
abundance

abundance of his riches, and he was the fourth King after Cyrus, agreeable to the prediction made known unto Daniel. This is a circumstance so well attested, that no man, who is not incredulous to the last degree, can doubt its authenticity. So also is the time of his great expedition into Greece, which was doubtless in the fifth year of his reign. Equally well authenticated is it likewise, that in the same year, after the battle of Salamis, between the Persian and Grecian fleets, he re-crossed the Hellespont and fled to *Sardis*: as also that he took up his quarters in that city for the ensuing year, the sixth of his reign, and there remained till after the battle between the two armies at *Platea*, and the engagement between the two fleets at *Mycale*. Now in both these battles we know the Greeks were victorious; and that Xerxes, upon the news of these two overthrows, left *Sardis* and made all the haste he could towards Persia, until he arrived at Susa, or Shusan, vide Herodotus, lib. IX. And here, according to this author, he lived with his Queen (Hamestris) the mother of Artaxerxes Longimanus, many years; and to whom he had been married before the death of his father Darius. Xerxes there-

fore could not be the King that put away his Queen Vashti in the *third* year of his reign, issued out the decree for the assemblage of the fair virgins of Persia at Shusan, in his 5th or 6th, and made Esther Queen of Persia in his 7th year : we therefore conclude that it was Artaxerxes Longimanus, his son and successor. And that he was her husband your own countryman Josephus tells us in express terms in the 11th chapter of his Antiquities ; and with him agrees Severus Sulpitius. The truth of this also seems highly probable from hence : i. e. First, it appears from the whole tenor of the three first chapters of the book of Esther, that the King there called Ahasuerus was at Shusan, from the beginning of the *third* year of his reign to the end of the *twelfth* year : and so, according to Herodotus, Xenophon, and others, was Artaxerxes ; which none of his predecessors were, from the days of *Cyrus*. And from the apocryphal book of Esther we learn, that the King who made Esther Queen, after he was settled on the throne, and become Lord over many nations, was very desirous to renew peace ; make his own kingdom peaceable, and settle his subjects continually in a quiet life. And this we know

know was the desire of Artaxerxes Longimanus; for Dioder. Sic. lib. XI. tells us, that being tired with a war, in which the Persians had sustained very great losses, he resolved, with the advice of his counsellors and ministers, to put an end to so many calamities, by coming to an accommodation with the Grecians. Whereupon he sent Ambassadors to Athens to propose peace; and articles being agreed on, and sworn to, by both parties, they put an end to the war, by proclaiming peace on both sides, fifty-one years after the burning of Sardis by the Athenians, in the 21st year of the reign of Darius.

In the next place, we learn from the 2d chapter of the book of Esther, that “Mordecai
“ was the son of Jair, the son of Shimei, the
“ son of Kish, a Benjamite; who had been
“ carried away from Jerusalem with the captivity which had been carried away with
“ Jeconiah King of Judah, whom Nebuchadnezzar the King of Babylon had carried
“ away. And that Esther, or Hadassah, was the
“ daughter of Abihail, the uncle of Mordecai;
“ whom Mordecai took to as his own daughter, after her father and mother were dead,
“ and brought her up as his own child.”

Hence then we see, that Mordecai and Esther were first cousins; and it is probable that *Jair*, the father of *Mordecai*, was the elder brother of *Abihail*; and as Mordecai brought up Esther as his own daughter, he must have been considerably older than her. We may therefore, I think, safely conclude him to be forty years of age, at least, when she was made Queen; and if we reckon *Mordecai* to have been born when *Jair* was thirty-five years old, and *Jair* born when *Shimei* was five and thirty; this will give one hundred and forty-five years from Kish's birth to Esther's marriage. Now according to our Chronology, from the time of Jeconiah's captivity to the 7th year of Artaxerxes Longimanus, we reckon one hundred and forty-two years, viz.

	Yrs.	Mo.
From Jeconiah's captivity to the first		
year of Cyrus - - -	62	0
From thence to the death of Cyrus -	9	0
From the death of Cyrus to that of his		
son Cambyfes - - -	7	5
From the death of Cambyfes to that of		
Smerdis, 7 or 8 months, reckon	0	7
From the death of Smerdis to that of		
Darius - - -	36	0
		From

	Yrs.	Mo.
From the death of Darius to that of his son Xerxes	-	- 21 0
From the death of Xerxes to the 7th year of Artaxerxes (exclusive)		6 0
		142 0

That is to say, 142 years from the passover in the year of Jeconiah's captivity to that in the 7th year of Artaxerxes. Which computation gives five years for the age of Kish at the time of this captivity. And if we reckon Mordecai to have been forty-five at the time of the marriage, then, every thing else alike, it will give ten years for Kish's age at the captivity: which, perhaps, is as near the truth, as we can expect to approximate, at this distance of time. And this sufficiently shews, that it could not be at a later period than this King's reign; who must certainly have been that King that gave Ezra and Nehemiah their commissions for the return of the people, the rebuilding of Jerusalem, and the completion of the walls. This appears evidently from the 7th chapter of the book of Ezra, and the first and last of Nehemiah. For in the former of these chapters we are informed, that the King who gave his letter to Ezra, did not reign till after Darius, who

who gave the decree for rebuilding the Temple. And in the last chapter of Nehemiah, we find this King Artaxerxes reigned at least *two and thirty years*: for he there says, “ *in the two and thirtieth year* of Artaxerxes King of Babylon, came I unto the King, and after certain days obtained I leave of the King, and I came to Jerusalem.” And from the first and second chapters of that book we learn, that he received the King’s letter to go up to Jerusalem in his *twentieth* year; and that when he made his request to the King, the Queen was sitting by him; and who, it is highly probable, was Esther.

Now from what has been said above, it evidently appears, that from the return of the people in the first year of Cyrus to the time of Nehemiah, there was no King of Persia who reigned thirty-two years before this King, but Darius. And the most faithful Grecian historians tell us, that this Artaxerxes did certainly reign more than thirty-two years. He must, therefore, have been the King who successively made Ezra and Nehemiah the Governors of Jerusalem, with authority to rebuild the city and the walls.

In

In augmentation of these arguments, we may here add, that Josephus expressly declares, in his 11th book, that it was the son of Xerxes, and the grandson of Darius, that made Esther his Queen; and also that this was the sixth King of Persia, including Cyrus, after the death of Darius the Mede. If your countryman, therefore, deserves any credit as an historian, as doubtless he does, then Mr. Levi must certainly be mistaken, in thinking there was but four Kings of Persia, from the death of Darius the Mede to that of him who was conquered by Alexander the Great.

Josephus also reckons 253 years and 5 months from the first year of the reign of Cyrus to the death of Alexander, and not more than 18 from the first of Cyrus to the second of Darius the Persian, in whose reign the Temple was rebuilt; it must therefore follow, that if this Darius was the same with him who was conquered by Alexander, that then his reign must have been above 200 years, according to this author: an absurdity, too great to be admitted, even for a moment.

Again, in the first chapter of the book of your wars, he says it was 481 years after the return of the people into Judea from Babylon

to the death of Hyrcanus, the High Priest, the son of Simon. And in the 16th chapter of the 1st book of Judas Maccabeus, we are informed, that it was in the eleventh month of the 137th year of the kingdom of the Greeks when Simon was murdered by Ptolemy. Now as Hyrcanus lived about 29 years after the death of his father, if we add these 29 to 137, it gives 166 for the year of the Grecian æra, or the reign of the Greeks over Syria, at the time of the death of Hyrcanus. According to Josephus, then, it was 481 years from the 166th year of this æra to the return from Babylon. Now it is allowed by him, that from the death of Hyrcanus to the destruction of the Temple by Titus, was at least 170 years; according to him, therefore, it must be above 650 years from the return from Babylon to the time that Titus destroyed the Temple.

In addition to what is here said, we might quote many other places from his works to prove this fact; but it were needless to make any more, as these are fully sufficient to shew, that we do not reckon a shorter time than he did, from the Babylonian captivity to the demolition of the Temple by the Romans. And
since

since Mr. Levi owns (page 45, Letter I.) that Daniel's 70 weeks meant 490 years, it must follow that the Messiah *is come*, and did come long before the destruction of Jerusalem, and your expulsion out of Judea; whether those years began when the prediction was made known unto Daniel, or commenced with the going forth of any of the commandments, that were issued out by the Kings of Persia, for the restoration of the people, and the rebuilding of the city.

These things being thus adjusted, we might now proceed immediately to the more particular consideration, and more full explanation, of the whole of this marvellous prediction; concerning which Mr. Levi has so courageously thrown down his gauntlet to every professor of Christianity. However, previous to this, I beg leave to say a word or two more respecting the Chronology. And first, we must observe, that Judas Maccabæus incontrovertibly connects the æra that he makes use of with that of the Roman historians; by informing us that Numenius the Ambassador, whom Simon the High Priest sent to Rome with the golden shield of one thousand pounds weight, returned with his company from Rome in the 164th year of that æra; and that Lucius was then Consul

at Rome, i. e. Lucius Cæcilius Metellus Calvus; whose Consulship appears to have been in the 610th year of the building of Rome, according to the æra of Veronia.

In the next place we observe, that Ezra's account of the Persian Kings is also clearly connected with that of the æra of the Grecian historians; first, by his acquainting us in which of their reigns it was that the Temple was rebuilt, and next by the Grecians informing us of the exact time when the famous battle of Marathon was fought; and that it was in the reign of the same King of Persia. For as Ezra informs us that the building of the Temple was began in the second and ended in the sixth year of the reign of Darius the Persian; so also Plutarch tells us, in his Camill. that the ever memorable victory which the Grecians gained over the Persians, in the fields of Marathon, was on the 6th day of the month Boedromion; the third month in the Attic Calendar after the Summer Solstice, in the 3d year of the 72d Olympiad; when Phannipus was Prætor at Athens. And this year Severus Sulpitius (l. I. Sac. Hist.) says, was the 32d year of this Darius: with whom also agrees Thucydides, lib. I. for he says, it

was

was ten years before Xerxes passed over into Greece and entered Athens. This, therefore, connects the Sacred with the Grecian History, beyond the possibility of a doubt. And because this is agreeable to the account which we have transmitted to us by Ptolemy, I have chosen to follow his canon in the latter part of our Chronology. For it is well known that he was a man every way qualified, both by his ability and integrity, to make those researches into ancient history, which he hath handed down to us in his works. And as he flourished in the time of that Emperor of Rome who succeeded him that expelled you out of Judea, and was by birth an Egyptian, it cannot be doubted, but that he was as fully acquainted with the annals of those nations of whom he hath wrote, as any historian of that time. Besides, as he was a celebrated mathematician, he was duly qualified to correct his accounts by that method which is pointed out to us by Moses, in the first chapter of the book of Genesis, when he tells us, “ God said, let there be
 “ lights in the firmament of the Heaven, to
 “ divide the day from the night; and let
 “ them be for signs and for seasons, and
 “ for days and years; and let them be
 “ for lights in the firmament of the Hea-

“ ven, to give light upon the earth ; and it
 “ was so ;”—that is to say, by astronomical ob-
 servations, and arithmetical computations ; by
 both of which we are to keep and correct our
 accounts of time. Which method, being the
 only proper one that can be made use of for ve-
 rifying past events ; I shall endeavour thereby in
 the subsequent part of this Epistle, to prove the
 truth of this historical Chronology ; that is to
 say, by the most authentic observations of the
 most skilful observers, and the most accurate
 calculations that are within the sphere of my
 ability. At present, however, I shall wave this
 consideration, and proceed on our explanation
 of this grand prediction ; the translation of
 which, Mr. Levi hath given us in his Letters
 in the following words :—“ Seventy weeks
 “ are determined upon thy people, and upon
 “ thy holy city, to finish the transgression,
 “ and to make an end of sins, and to make
 “ reconciliation for iniquity, and to bring in
 “ everlasting righteousness, and to seal up the
 “ vision and prophecy, and to anoint the Most
 “ Holy. Know therefore and understand (that)
 “ from the going forth of the commandment
 “ to restore and to build Jerusalem, unto the
 “ anointed Prince (shall be) seven weeks, and
 “ threescore and two weeks the street shall
 “ be

“ be built again, and the wall, even in trou-
 “ blous times; and after *threescore and two*
 “ *weeks*, shall the anointed be cut off, and not
 “ to him. And the city and sanctuary shall
 “ be destroyed (by) the people of the Prince
 “ that shall come; and the end thereof shall
 “ be with a flood, and unto the end of the
 “ war desolations are determined. And he
 “ shall confirm the covenant with many for
 “ one week: and half the week he shall cause
 “ the sacrifice and the oblation to cease, and
 “ for the overspreading of abominations he
 “ shall make it desolate, even until the con-
 “ summation, (and) that (is) determined shall
 “ be poured upon the desolate.”

Now I do not perceive that Mr. Levi mate-
 rially differs herein from our translation, any
 where but in his explanation of the words
 לֹא יִהְיֶה, which he says signify to him; but
 because these words do not make good sense
 with the context, he afterwards endeavours
 to explain it farther, by saying that the
 meaning of it is, “ there shall be no more
 “ of him.” This consequently must imply
 the death of the person here spoken of, and
 that he was to be taken away by an untimely
 death; which is tantamount to our translation.

Now

Now if we duly consider the whole of this great Prophecy, we shall find there is herein two distinct parts; the former being introductory, the latter explanatory. And in the first we find the Angel Gabriel informs the prophet of the time that was determined upon the people and upon the holy city, and of God's gracious intentions to his people during and at the end of this time; which we find was to terminate with making reconciliation for iniquity, and bringing in everlasting righteousness: but in this part there is no mention made of the time when these seventy weeks were to *begin*. This therefore is farther explained in the second part, by the Angel's delivering the remainder of the prediction, and saying, "Know therefore and understand, " that from the going forth of the command-
 " ment to restore and to build Jerusalem, unto
 " the Messiah the Prince (or the anointed
 " Prince) shall be (שָׁבַעִים שָׁבַעִים Shavungeem
 " shivngeem) seven times seventy weeks." Here therefore, for the more certain confirmation of the Prophecy, the time was repeated: seven times seventy being the same as seventy times seven, that is each 490.
 " And

“ And these seventy weeks are without doubt
 “ four hundred and ninety years.” And as
 in the former part of the Prophecy the Angel
 declared the time of the termination, so he
 here did that of the commencement, of these
 four hundred and ninety years; that is, that
 they were to commence with the issuing forth
 of the commandment to restore, and to build
 Jerusalem; and to terminate with making re-
 conciliation for iniquity, and bringing in ever-
 lasting righteousness: and this is expressed, I
 think, as plain as language can make it. Dr.
 Priestly therefore errs in saying that these
 years were to terminate with the appointment
 of the Messiah to his office; if he means
 thereby the beginning of his mission. And
 he mis-states the Angel’s declaration, when he
 says, (in page 35 of the second part of his
 Letters) “ Know therefore and understand,
 “ that from the going forth of the command-
 “ ment to restore and build Jerusalem unto
 “ Messiah the Prince, shall be *seven weeks and*
 “ *sixty and two weeks, that is, sixty-nine weeks.*”
 For I cannot find that the Angel any where
 says any such thing. This therefore is a phan-
 tom of the Doctor’s imagination, grounded on
 some wrong hypothesis. Let us therefore adhere
 to

to the literal déclaration of the Angel, and we shall then find, the whole prediction relative to the anointed Prince was perfectly accomplished in due time. To this end then we must first take notice, that from the time this prediction was made known unto Daniel by the Angel Gabriel, to that of the rebuilding of Jerusalem, it appears there were only four commandments issued forth by any earthly potentate; relative either to the restoration, the rebuilding of the holy city, its walls, or the Temple: and these four commissions were,—*First*, that of Cyrus in the first year of his reign; which we have recorded in the 2d, 3d, and 4th verses of the 1st chapter of the book of Ezra; but this commands nothing more than the return of the people, and their rebuilding the Temple. The *second* we find was that of Darius the Persian, who succeeded the Cyrus, Ahasuerus, and Artaxerxes of Ezrâ; and this we have recorded in the 6th chapter of the book of Ezra; and which, we learn from thence, was only to enforce that of Cyrus, for the rebuilding of the Temple. The *third*, it appears, was that of Artaxerxes who reigned after Darius, which was given to Ezra, and of which we have also the copy in the 7th chapter of the

the

the book of Ezra. Now this commission, we find, was more ample, gave much greater privileges, and more extensive authority to Ezra and the people than both the former. For all the people were thereby at liberty to return, that were minded of their own free will to go up to Jerusalem with Ezra. And this excellent man was, in fact, thereby appointed sole Governor of Judea, being commanded to set Magistrates and Judges, such as knew the laws of God, to judge all the people, and to teach them that knew them not, and to execute judgment on them who would not do the law of his God; whether to imprisonment, to confiscation of goods, to banishment, or unto death. This therefore was the most ample of all, as we have but one more recorded in holy writ after this; namely, that of the same King to Nehemiah, and which we have registered in the 2d chapter of the book that bears his name; whereby authority was given unto him, “to repair the gates of the palace, the wall of the city, and the house that he should enter into;” vide Nehemiah, ch. ii. but no mention is herein made of any restoration or return of the people: on the contrary, we find Nehemiah went up alone to Jerusalem.

lem. But from the 14th verse of the 5th chapter we learn, that he was appointed Governor of Judah, in the 20th year of Artaxerxes; (the time when he made his request to the King, vide ch. ii.) and so continued to the two and thirtieth year (and perhaps longer) of that King's reign. If therefore we are to reckon the commencement of these 490 years at the going forth of any commandment issued out by human authority to restore and to build Jerusalem, it must be one of those issued out by Artaxerxes: and of these two, it must be allowed by every judicious person, that Ezra's best answered to the Angel's description; as granting full authority both for the restoration of the people, and the building of the city. If this be admitted, it will then follow, from what we have before said of the time of the 7th year of this King's reign, that these 490 years began in the 143d year after Jeconiah's captivity; and consequently that they ended in the 633d year after he was carried away to Babylon. Then reconciliation was made for iniquity, and everlasting righteousness brought in by *the Messiah*, Jesus the Christ.

Now

Now according to the Chronology of the World, which we have here given, you will clearly perceive that the 633d year after Jeconiah's captivity, was the 18th year of the Roman Emperor Tiberias Cæsar. But according to Mr. Levi's assertions in pages 57 and 58 of his first Letters, this event has not yet taken place: and according to him, your present captivity is to bring in this everlasting righteousness. Now herein, I think, you must admit, that he contradicts both the Angel and himself; since he allows the 70 weeks "doubtless meant 490 years;" and we here see they must have been begun and ended many ages since: yea most assuredly before the destruction of the holy city. And again, his assertions, that by the final restoration of your people all nations of the earth will be brought to the knowledge of the true God, cannot be just; because many nations of the world already believe in, and adore the one great Jehovah as the true God. But we know no reconciliation can be made with him for iniquity, by any human creature, any mere man. For the Holy Spirit, by the royal Psalmist, says, "No man may deliver his brother, nor make agreement unto God

“ for him, for it cost more to redeem their
 “ souls, so that he must let that alone for ever;
 “ yea though he live long and see not the
 “ grave.” We therefore know that pardon
 and salvation was not to be obtained for us
 from the Father, but through and by the
 coming of his Son, the Messiah; and his
 making an atonement for us, as our High
 Priest. But how was he to make this atone-
 ment? Not by offering up the blood of bulls
 or the blood of goats: for the prophet Micah
 bears testimony, that this atonement could not
 be made, but by doing justice, loving mercy,
 and walking humbly with God the Father.
 This strictly and completely did Jesus Christ,
 and no one else beside him. If therefore it be
 proved that he did this at the time and in the
 manner foretold in this great prediction, it
 must then follow that he was the Messiah.

Now we have already observed that of all
 the commissions ever granted by any of the
 Kings of Persia, in favour of your nation,
 none answers to the description revealed to
 the prophet, but that given by Artaxerxes to
 Ezra. The most intelligent Christians there-
 fore (however some may be of a different
 opinion) do doubtless fix this as the period,
 from

from whence to begin the seven weeks that were to commence with the going forth of the commandment, or the word, (as Mr. Levi seems to like the term better) to restore and to build Jerusalem. Now according to our Chronology, which I must take for true, unless it can be disproved, there have elapsed 2245 years nearly, since Ezra received his commission from King Artaxerxes, for the return of the people, the Priests, and the Levites; for enquiring concerning Judah and Jerusalem, according to the law of God; for restoring justice to the people, and causing obedience to be made to the law of God, and to the law of the King; vide Ezra, ch. vii. And from the 9th verse of this chapter we find, this learned Scribe went up from Babylon on the first day of the first month; and arrived at Jerusalem on the first day of the fifth month. And in the 31st verse of the 8th chapter we are informed, that they began their march from the river Ahava on the 12th day of the first month.

Hence we perceive, for certain, they began their journey nearly at the time of the passover: and from these peculiar circumstances, by proper computations and calculations, we may determine

mine precisely the very day of the month, according to our Kalendars, when Ezra began his march with the people. But in order to do this clearly and satisfactorily, we must here observe, first, that according to accurate calculations, in the Astronomical Ephemeridies for the present times, it appears that the new moon which ushers in your present year, is on the 26th of March, at 6 hours 46 minutes after noon. Now from the most exact observations, the length of one mean lunation, is nearly 2,551,443 seconds 3-thirds, (I think, if I remember right, your Rabbi Samuel reckons it from Hipparchus 2,551,443 seconds) and the exact length of the tropical year is equal to 31,556,937 seconds; if therefore we multiply 2245 by 31,556,937 seconds it gives us 70845,323,565 seconds, which divided by 2,551,443 seconds, shews the number of lunations to be 27,766 and 1,957,227 seconds over, equal to 22 days 15 hours 40 minutes 27 seconds; and if we divide the 70845,323,565 seconds by 86,400, the number of seconds in 24 hours, or 1 day, we have 819,969 days 33 minutes 45 seconds for the number of days, hours, minutes and seconds, from the new moon succeeding the vernal equinox
this

this year to the same number of seconds after the vernal equinox when Ezra went up from Babylon to go to Jerusalem. And if we divide this number of days by 7 it gives us, for the number of weeks, days, hours, minutes and seconds, 117,138 weeks 3 days 32 minutes 45 seconds. And since the day of the vernal new moon this year is full three days after our sabbath, and therefore four days after yours; and that the moon on this same day 2245 years ago, was 6 days 21 hours 2 minutes 36 seconds old. The new moon was then on the same nominal day of the week as it is this year, only 7 days, &c. sooner in that than in this year; that is to say, the vernal new moon that year was in our month of March, at 19 days 9 hours 25 minutes: and if hereto we add 15 days, it gives the 3d of April for the day of the month whereon the passover fell in that year. Now it cannot be well denied, because it may be fully proved, that 1755 years have passed away since Jesus was crucified: and the four Evangelists, all of whom were men of your nation, have jointly and together amply testified, that Christ was cut off at the time of the passover, in the 18th year of the Roman Emperor

Emperor Tiberias Cæsar : and farther, that it was on the eve of your sabbath, and consequently on the nominal day of our week, which we call Friday.

In the next place, I find by calculation, that the new moon that year was on the 3d of our month of April. For, by multiplying 1755 by 31,556,937, the number of seconds in one year, we get 55382,424,435, the number of seconds from the time of the new moon nearest the vernal equinox in this year, to that time, at the same number of seconds, after the vernal equinox in the year that Jesus was crucified. And if we divide 55382,424,435, the number of seconds contained in these 1755 years, by 2,551,443, the number of seconds contained in one lunation, we get 2170 lunations 9 days 6 hours 57 minutes 57 seconds for the number of lunations, hours, minutes and seconds, that are contained in these years.

Hence we find, that the time of the vernal new moon in the 18th year of the reign of Tiberias was on April the 3d, 23 h. 57 min. 55 sec. and if we deduct 15 days from this time, we have the time of the full moon for that year, nearest to the equinox. And by taking these 1755 years from the 2245 years, the time
from

from the vernal equinox this year, to that when Ezra went up from Babylon to Jerusalem; we get 490 years, for the time that elapsed from the equinox, when he began his march, to the passover at the crucifixion of Jesus; and this to the very day. This part of the Prophecy was therefore then accomplished in Christ: and on this day also was the third part of this Prophecy fulfilled in him: namely, “And after threescore and two weeks shall Messiah be cut off, but not for himself.”

But for the present I shall defer the consideration of this prediction, because we find it does not follow the foregoing one, the next in order. On the contrary, we have another inserted betwixt this and that; and it should seem, that the Holy Spirit did this on purpose; in order to prevent the folly of men from combining together, that which was totally separate and distinct, the one from the other. For we plainly perceive, that immediately after the Angel had said to the Prophet, “Know therefore and understand, that from the going forth of the commandment to restore, and to build Jerusalem, unto the Messiah the Prince, shall be seven (or seven times seventy) weeks,” then says, “And (in) threescore and two weeks the street shall be built

K

“ again,

“ again, and the wall, even in troublous
 “ times.” A prediction totally unconnected
 with that relative to the Messiah. And both
 Mr. Levi and Dr. Priestly, as well as many
 others, have greatly erred in their conceptions
 of the meaning of this prediction, as well as
 of that which follows it. For, if I mistake
 not, the expression of the Angel, in the He-
 brew, intimates that these weeks, or days,
 were to be reckoned according to a lesser com-
 putation. And this appears to be true; for
 Nehemiah informs us, that the walls were
 rebuilt by him, and finished on the 25th day
 of the month Elul; vide Nehemiah, ch. viii.
 ver. 15. And Josephus acquaints us, that they
 were finished on the 25th day of the month
 Elul, in the 28th year of the reign of King Ar-
 taxerxes. Vide Josephus’ Antiq. lib. XI. ch. v.

Hence then, from the joint information of
 Nehemiah and Josephus, we come to the
 knowledge of the precise day, and year of
 the completion of the building up of the walls.
 When also, it should seem, that street was
 finished, emphatically called by the Angel,
 “ the street.” As it is highly probable this
 street was that which is called in the 10th
 chapter of Ezra, “ *The street of the House of*
 “ *God.*” Wherein, we learn, all the people
 met

met and set down, when all the men of Judah and Benjamin had gathered themselves together unto Jerusalem; in consequence of the proclamation that had been issued out by Ezra, the Princes, and the Elders, throughout all Judah and Jerusalem: on account of their having taken strange wives of the people of the land. And this street also, was probably that street, where we are told the people met together as one man; to speak unto Ezra the Scribe to bring the Book of the Law of Moses, which the Lord had commanded to Israel. And which book, we learn, Ezra did bring, and that he read therein from morning until mid-day, in that street; and this both before the men and the women, from a pulpit of wood made for that purpose: and set up on the first day of the seventh month. We therefore conclude this was the street here spoken of by the Angel.

This prediction, therefore, of the building of the street and the walls, being accomplished in the 28th year of Artaxerxes, it is plain these threescore and two weeks, or 434 days, could not signify 434 years. For, from the time that Gabriel made this prediction known unto the Prophet, until that when the walls were

finished, was only about one hundred and four years; and from the time that King Cyrus gave commandment for rebuilding the Temple was only 102 years; and from that of King Artaxerxes unto Ezra only twenty-one years; and from that of the same King unto Nehemiah not quite nine years. Hence it is evident, that these threescore and two weeks, if they had also meant so many weeks of years, could not have commenced in either of the years when these commandments went forth: but there were no other commandments, as we have observed before, issued out by any royal authority but these four. These threescore and two weeks then, it is very evident, were to be reckoned *according to a lesser computation of time*; and that these 434 days were to signify either 434 months, or 434 weeks, or 434 common days. But it appears they did not mean 434 months, for so many months amount to between thirty-three and thirty-four years; which time also does not answer to the dates of either of the commissions. Neither did it mean so many common days, to commence when Nehemiah and the people began to build; for we learn from chapter the 6th, that this was but 52 days. It evidently appears, therefore,

therefore, that these threescore and two weeks, or 434 prophetic days, meant 434 common weeks; to be reckoned from the time that Nehemiah received his commission: which was, as we have before mentioned, in the 20th year of Artaxerxes. For he tells us, in his first chapter, that in the month *Chisleu*, in the 20th year, he was in Shusan the Palace, when *Hanani*, one of his brethren, and certain men of Judah came to him, of whom he enquired concerning the Jews that were left of the captivity, and concerning Jerusalem. And in answer to this enquiry, we find, they informed him, that those who remained of the captivity in the province, were in great affliction and reproach. That the walls of Jerusalem were broken down, and the gates thereof burned with fire. At the hearing of which news, he acquaints us in his first chapter, he was so grieved, that he prayed to the great God of Heaven that he might find mercy in the sight of the King; being then his cup-bearer. And in the second chapter he goes on and informs us, that in the month *Nisan*, in the same year of the King's reign, he made a request to the King, to send him unto Judah, unto the city of his father's sepulchres, that he might build it.

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And that the King granted him his request, according to the good hand of his God upon him. Whereupon, it appears, he went up to Jerusalem, with some Captains of the army and some horsemen, which the King had sent with him; and at this time, he expressly tells us, he was appointed Governor of the Land of Judah. For in the 5th chapter he says, “Moreover from the time that I was appointed to be their Governor in the Land of Judah from the twentieth year, even unto the two and thirtieth of Artaxerxes the King, I and my brethren have not eaten the bread of the Governor.”

Now if we reckon back 434 weeks, or 3038 days, from the 15th day of the month Elul, in the 28th year of this King's reign, it brings us up to the middle of the month Zif, or Ijar, in the 20th year of his reign; the very next month after the month Nisan, in which we are informed Nehemiah made his request to the King; and was therefore, I make no doubt, the very month in which he received the King's commission to rebuild the walls of Jerusalem. This therefore plainly shews, the prediction was then fulfilled. And that the walls were built in troublous times, Nehemiah himself
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amply testifies; as he declares they builded with one hand, whilst they held a sword in the other, to defend themselves against their enemies.

Hence then, it plainly appears, these three-score and two weeks, according to the Angel's declaration, were to be reckoned by a very different method of calculation; and that they did not mean 434 years, nor 434 months, but 434 common weeks. No mortal man, therefore, could possibly have understood this mystical expression, until the accomplishment of this prediction; unless by a revelation from God. And the reason why these things were thus wrapped up in a mystery, the Lord of Hosts himself hath declared, by his servants the Prophets: for he declares to the House of Israel by the Prophet Isaiah;—"I have shewed thee new things from this time, even hidden things, and thou didst not know them. Yea thou heardest not, yea thou knewest not, yea from the time that thine ear was not opened. For I knew that thou wouldest deal very treacherously, and wast called a transgressor from thy womb. I am the Lord, and that is my name, and my glory will I not give unto another, neither
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“ my praise to graven images. Behold the
 “ former things are come to pass, and new
 “ things do I declare; before they spring
 “ forth I tell you of them. I have declared
 “ the former things from the beginning, and
 “ they went forth out of my mouth, and I
 “ shewed them : I did them suddenly and they
 “ came to pass; because I knew that thou
 “ art obstinate, and thy neck is an iron sinew,
 “ and thy brow brass. I have even from the
 “ beginning declared it to thee, lest thou
 “ shouldest say, mine idol hath done them;
 “ and my graven image and my molten image
 “ hath commanded them.”—Hear this, then,
 O ye seed of the House of Israel, and be ye
 no longer stiff-necked; but get ye right hum-
 bly to the Lord our God, and attentively con-
 sider his ways; for he knows what he think-
 eth towards you, and concerning you. For
 his thoughts are not as your thoughts, nor
 his ways as your ways: for, as his servant
 Moses says, “ The secret things belong unto
 “ the Lord our God; but those things that
 “ are revealed, belong unto us and to our
 “ posterity forever; that we may observe and
 “ do all the words of his law.” Let us there-
 fore proceed, seriously and sincerely, to con-
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sider the third prediction of this great Prophecy: which, according to our translation, is as follows: "And after threescore and two weeks shall Messiah be cut off, but not for himself." And according to Mr. Levi, it is, "And after threescore and two weeks shall the Anointed be cut off, and not to him." Now he acknowledges that none can properly and emphatically be called *the Anointed*, but the King, the High Priest, the Lord's Anointed. But who can properly be said to be the Lord's Anointed? but he in whom the Spirit of God dwelleth. And who is he but that Divine Personage whom Daniel saw in his night visions, in the first year of the reign of Belshazzar King of Babylon? For surely he must speak of him alone when he says, "I saw in the night visions, and behold *one* like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that

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“ which shall not be destroyed : and all dominions shall serve and obey him.”

The Messiah, therefore, of Daniel, being the same great personage who is here spoken of ; could not be the King Agrippa, of whom Mr. Levi speaks ; nor any other mere human Prince. And whoever duly considers this prediction, must plainly perceive that it is as perfectly detached from that of the seventy weeks ; as is the foregoing one of threescore and two weeks, at the end of which the street and the walls were to be rebuilt, in troublous times. Neither are they any way connected with the latter part of the verse, as Mr. Levi in his last letter to Dr. Priestly says they are, any farther than this ; that the people of the Prince that were to come and destroy the city, were to be instrumental in cutting off the Messiah. But Mr. Levi was more just in his conceptions, when he thought the end of these threescore and two weeks, were to terminate at the same time with the seventy weeks ; for they certainly were coincident. And from hence it is most certain, all those writers are mistaken, who have in their own imaginations, combined seven weeks and sixty-two weeks together to make

make sixty-nine; and then said that Christ was cut off at the end of sixty-nine weeks of years. But notwithstanding this, we must aver, that Mr. Levi's explanation of the whole of this great Prophecy, is also totally incompatible with the words of the prediction. And his arguments like theirs must likewise be inconclusive; because he also does not abide by the express words of the Angel. But to return to the more particular consideration of these threescore and two weeks; we must first declare, the reason why we believe these weeks and the seventy were to terminate together; which is, that reconciliation was then to be made for iniquity, by the Messiah's making a full completion of his father's will; through the offering up of his body as an acceptable and a *daily sacrifice* once for all: and this in conformity to the express words of this prediction. For as it is allowed, that the 490 prophetic days, contained in the 70 weeks, meant 490 years; and that in threescore and two weeks there are 434 days; it must follow, that these days could not mean days of years, like the 70 weeks: for if they had, and had commenced at the going forth of any of the commissions issued out by any human authority, in favour of your na-

tion ; they would not have corresponded with the times : neither could they correspond therewith, if they meant days of weeks, or days of months. But as they must signify one or the other, we know they must have began at some other period ; and that period could be no other than that of the birth of the Messiah. Hence we come also to know, that these 434 days did not mean so many common weeks, but so many sabbatical months, each consisting of four weeks ; amounting in the whole to one thousand seven hundred and thirty-six common weeks, or twelve thousand one hundred and fifty-two common days ; being just thirty-three years and ninety-nine days, allowing for leap years. And so long did the Son of God take up his abode here on earth, from the time that he took up to the time that he laid down his life.

But perhaps you will be ready to say, that with respect to the time of Christ's abode on earth, from his birth to his crucifixion, even Christians themselves are not agreed as to its duration. To this I have only to answer, that men are fallible beings ; and that to go right there is but one path, but to go wrong there are numberless ways. And what is here
advanced,

advanced, is fully confirmed by the joint testimony of faithful inspired historians and astronomical calculations. But before we arrange the facts that prove the truth of this assertion, we must beg leave to observe; that it is not in this prediction only, that the Holy Spirit, by these prophetic days, meant so many months; seeing we have two others also in the book of this prophet, which likewise signified so many months as there are days in those predictions; both of which we have recorded in the last chapter of his writings: and we there find they are the final words which finish that famous book. For the prophet says, “ I heard but I understood
 “ not, then said I O my Lord, what shall be
 “ the end of these things; and he said, go
 “ thy way, Daniel, for the words are closed
 “ up and sealed till the time of the end.
 “ Many shall be purified and made white and
 “ tried, but the wicked shall do wickedly;
 “ and none of the wicked shall understand;
 “ but the wise shall understand. And from the
 “ time that the daily sacrifice shall be taken
 “ away, and the abomination that maketh desolate
 “ set up, there shall be a thousand two
 “ hundred and ninety days. Blessed is he that
 “ waiteth

“ waiteth and cometh to the thousand three
 “ hundred and five and thirty days. But go
 “ thou thy way till the end be; for thou
 “ shalt rest and stand in thy lot at the end of
 “ the days.”

Now with respect to these two predictions; the former expressly declares, both the time when these days were to commence and when they were to terminate; that is to say, that the 1290 days were to begin with the taking away the daily sacrifice, and to end with the setting up the abomination of desolation, by the Romans; for it is said, “ they shall pollute the
 “ sanctuary of strength, and shall take away the
 “ daily sacrifice, and they shall place the abomination that maketh desolate.” Ver. 31. By which words could not be meant the taking away of the daily sacrifice, and setting up an abomination by Antiochus Epiphanes; because the Angel here speaks of another power subsequent to him. Neither did that desolation follow, after his polluting the Temple; as it did after its pollution by the Romans. And if to these considerations, we add the declaration of Christ to his Disciples, which we have recorded in the 24th chapter of St. Matthew; then it is certain, that this abomination had
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not been set up before the time when he made that declaration: for he there says, “ When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand) then let them which be in Judea flee into the mountains, &c. &c.—For then shall be great tribulation, such as was not since the beginning of the world to this time; no nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the Elect’s sake those days shall be shortened.” From which words it is fully evident, Christ was here speaking of the abomination of desolation, that was to be afterwards set up by the Romans; and of that horrid war that followed between your forefathers and them.

This being admitted, I say it is then very plain, that these 1290 days here signified 1290 months. For from hence it is evident, that the abomination was to be set up previous to your expulsion out of Judea; and yet not till the Temple was destroyed; since it was to stand on the holy place.

Now you must acknowledge that there could be no sacrifices offered up, even according

ing to the Mosaic temporal institution, after the Temple was destroyed by Titus Vespasian. And from that time to your total expulsion was not seventy years. These days, therefore, could not, nor did not, signify so many years, but so many months. And they certainly began when the victorious Jesus; (or Joshua) the great Immanuel, Christ the Lord of Glory; once for all, offered up his body, a sacrifice for sins: and afterwards forever set down at the right hand of God the Father, from thenceforth expecting till his enemies be made his footstool. Now since this was, as we have before shewn, on the 20th of March, according to our reckoning, (or the 14th day of the month Nisan, according to your's) in the 18th year of the Roman Emperor Tiberias Cæsar: if we reckon up 1290 months of four weeks each, amounting to 5160 weeks, or 36,120 days, it will bring us up to the 9th of February, in the 16th year of Adrian; when he set up the abomination of desolation, by building a Pagan Temple to Jupiter Capitolinus, in the room of and on the place where stood the Temple of God. And this you know so extremely offended your forefathers, that they were provoked thereby
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to a general revolt against the Romans ; which brought on that terrible war and time of trouble, which, within four years from that time, ended in your expulsion out of Judea, and the entire destruction of the City and the Temple: Then was the latter of these two predictions also fully accomplished ; and I doubt not, even to the very day. And according to my computations, it was on the 23d of July, in the 20th year of Adrian ; reckoning the commencement of these months, to have been also at the crucifixion of Jesus. And soon after the war was over, we well know, the edict was published that expelled you out of the Holy Land : and this in your month of Ab. For our excellent historian, Dr. Echard, in his Ecclesiastical History, informs us from Dionysius and Eusebius, that after all the deplorable misfortunes which befel your forefathers during this war ; the Emperor Adrian, considering that the remains of their Holy City and Temple, was one great cause of their rebellion, ordered the very relicts thereof, especially of the Temple, to be entirely razed ; and then to be ploughed up, according to the Roman custom. This was the highest mark of their ignominy and final desolation, and also thus far the full accomplishment of all Christ's

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predictions.

predictions. Soon after this, as we learn from these authors, all your people in Palestine, who were yet unfold, were banished out of their own native country; and they and their posterity forbidden to set foot thereon: or so much as to come within view of Jerusalem, even from the highest hill, upon pain of immediate death. But we find they obtained, with great difficulty, the favour of going every year, upon *the tenth day of Ab*, to approach the place, and to deplore their inexpressible loss and misery; and as St. Jerom adds, to admire the completion of all the ancient prophecies. In this year then, we say, these 1335 days were terminated, and this prediction accomplished. For the Holy Spirit, by saying, “Blessed is he that
 “waiteth and cometh to the thousand three
 “hundred and five and thirty days,” declares as much as if it had said, blessed is he that shall live to the end of a thousand three hundred and five and thirty of the foregoing days; for then shall he live to see an end of the most horrid war against thy people that ever was, or ever shall be again: and in which he may think it a blessing that he did not die with the rest of his brethren. And of this, the words

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of Christ are a full confirmation. We have therefore here incontrovertibly two other instances, wherein these prophetic days signified so many months; both of which, no man, or perhaps any other created being, could have certainly understood, until they were accomplished; unless they had been revealed to him by the great Jehovah. These were therefore some of the secret things that belong unto the Lord our God. As was also more particularly, that of the prediction of the threescore and two weeks; at the end of which the Anointed Prince was to be cut off. For the Holy Spirit, there only declared the time when these days were to end; and left it to future ages to discover when they began: that is to say, after the event here predicted had taken place; and that the latter days drew nigh. At which time, the one great Jehovah hath declared, he will have mercy on the whole House of Israel, and will be jealous for his holy name: the great consummation devoutly to be wished for, by all God's people. These things being duly considered, we may now properly proceed to arrange the facts, that prove the truth of this great position, viz. That Christ was cut off at the end of 434 months,

commencing at his birth: and that thereby this prediction was accomplished in him. To this end then we must first observe, that St. Luke, in his declaration of those things which were most surely believed among them, says positively, that Christ was born in the days of Herod the King of Judea, when Cyrenius or Quirinius was Governor of Syria; in the year that the taxing was first made in that country, in consequence of a decree issued out by Cæsar Augustus for a general taxation. And that in this same year, was also born John the Baptist, six months before Jesus.

And in the next place, he declares that the word of God came unto John in the wilderness, to go and preach the baptism of repentance for the remission of sins; and that he accordingly came into all the country about Jordan, preaching, and baptizing with water. And St. John bears testimony, that he did in particular baptize at Bethabara beyond Jordan; and that Priests and Levites were there sent to him from Jerusalem, to ask him who he was; and whether he was the Messiah. From which message, it appears your forefathers did then expect him. Again this Evangelist farther tells us, that the very next day the Baptist saw

saw Jesus, and bore testimony that he was the Son of God ; and that he was the Lamb of God who was to take away the sin of the world ; and that John knew him to be such, by the accomplishment of the sign, or token, given by *he* who sent him to baptize with water : which sign he declared was that of the visible descent and continuance of the Holy Spirit, upon him who was to baptize with the Holy Ghost ; and which the Baptist testified he saw descend from Heaven like a dove, and abide upon Jesus. Here therefore, was ample testimony, that Jesus was the Messiah ; if your forefathers of that day, had been inclined to believe in and obey God : but unhappily for you this was not the case. We find, however, that Andrew, a poor fisherman, the very next day, did believe he was the Messiah ; and as such brought his brother Simon to see him. And St. John testifies that the day following, Philip and Nathaniel also believed in him ; and that the third day was the marriage in Cana of Galilee. Then did Jesus manifest forth his glory, and begin his mission ; by the miracle which he wrought, of turning water into wine, in confirmation of the first commandment : and that his Disciples might

might believe in him. From thence we find he went down to Capernaum for a few days, and St. John declares, the passover was then nigh at hand ; and that Jesus went up to Jerusalem at this feast. The first passover therefore, after he began his mission, was undoubtedly in the 15th year of Tiberius. And soon after this, all the Evangelists testify, Jesus was baptized by John with water ; and which, according to St. John, was at Enon near to Salim. And at this time, Luke declares Jesus was about thirty years of age ; that is, he must then have been turned of thirty, (and which he doubtless was by at least four months) because, according to the law of Moses, none were to officiate in the priestly office before they arrived at that age ; as you know full well.

Hence it appears the eighteenth year of Tiberius, was the thirty-fourth year after the incarnation of Jesus ; and that the passover in that year, must have been the fourth after he began his mission ; at which passover, according to the joint testimony of all the four Evangelists, Christ was crucified, in the Governorship of Pontius Pilate. This truth we prove from hence ;—First, we find that after
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the passover was past that succeeded the descent of the Holy Spirit upon Jesus, and that preceded his baptism by St. John, he went down out of Judea into Galilee through Samaria; in consequence of his knowing that the Pharisees had heard that he made and baptized more Disciples than John; and that this was about four months before the harvest; and therefore not many weeks after the feast of dedication. And when he came into Galilee, it appears he went first to Cana, and there wrought the second miracle that he performed after he was come out of Judea into Galilee; at which time, St. Mark says, John the Baptist was cast into prison. After this we learn Jesus went down to Nazareth and Capernaum, where he entered into their Synagogues, and taught them on their sabbath days. And after leaving Capernaum, it is said he preached in other Synagogues of Galilee, and called Levi from the receipt of custom; and on Levi's leaving all and following him, went and partook of his feast. Now at this time, Mark informs us the corn was ripe, and therefore now the harvest was come; and consequently the next passover was past. This St. Luke also confirms, by saying, that at
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the time when Jesus and his Disciples went through the corn fields, they plucked the ears of corn, rubbing them in their hands ; and that it was on the second sabbath after the prime sabbath, or that at the passover. At this time, it appears John the Baptist was living ; because we are informed, that after this, Jesus received a message from him, and that he was then in prison. But at the next passover after this, we find John was dead. For St. Luke tells us, that Herod had beheaded him, before Jesus fed the five thousand with the five barley loaves and two small fishes ; and St. John acquaints us, that the passover was nigh, when Christ wrought this miracle. A work so wonderful, that the spectators could not forbear crying out, “ this “ is of a truth that Prophet that should come “ into the world.” And at this time, we learn, many of the people were ready to take him by force to make him a king ; so high an opinion had they of his wisdom, power, and goodness. But he knew that it was not the will of the Father, that he should then take the temporal power into his own hands ; and therefore avoided them by retiring into a mountain. And at the next passover after this, as the four

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Evangelists one and all declare, he was crucified. His crucifixion was therefore at the fourth passover after he began his mission, which it appears was soon after he was anointed, by the descent of the Holy Spirit upon him. Hence it is evident he was cut off in the 34th year of his incarnation, in the 18th year of Tiberius; that year in which, as we have before shewn, the seventy weeks of years terminated.

Now in our foregoing consideration of the seventy weeks, we have shewn that the new moon, which succeeded the passover that year, was on the 3d of April at 23 hours 57 minutes 55 seconds. If therefore we add these days, hours, minutes and seconds, to 31, the number of days in the month of March; they make in the whole 34 days 23 hours 57 minutes 55 seconds. And if we take therefrom 1,275,721 seconds 30 thirds, the 1-half of a mean lunation, equal to 14 days 18 hours 22 minutes 51 seconds 30 thirds, we then get the time of the passover full moon in that year; and which was therefore on March the 20th, at 5 hours 35 minutes 3 seconds. And on this day was Jesus crucified, being on the nominal day of our week, which we call Friday; agreeably to the relation of

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the Evangelists : that is to say, the day before your sabbath.

Now if we reckon back from this day 434 sabbatical months, each consisting of four common weeks of seven days ; we shall then find they began on Friday December the 11th, in the 25th year of the reign of the Roman Emperor Augustus Cæsar : the day whereon was born Jesus the Christ. And this day appears to be that of the feast of dedication ; in honour to which, it should seem, the Messiah that day dedicated himself, in a more especial manner, to God the Father : in order to make an atonement for all true believers. But perhaps you will be ready to say, that this is not agreeable to the general opinion of Christians ; who think that Jesus was born on the 25th of December : this I grant you is true. But then I must beg leave to observe, that for several ages after the crucifixion of Christ, the Christians in general appear to have been not so particular in commemorating that day, as they were solicitous to observe the true day of his resurrection. And even concerning the observation of this day, we know there was a great difference of opinion both in the eastern and western churches ; relative to what day ought

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to be observed as a festival in commemoration of that glorious event: for such we must call it. And by reason of this difference of opinion, we know their practice was also different; and that the members of the eastern churches in general, commemorated that day of the week, whereon your 14th day of Nisan began; whilst those of the eastern churches were anxious to observe that day, which the Apostles had dignified with the title of our Lord's day.

Hence we know great controversies arose, that naturally bred animosities. And that in order to prevent this, the Council of Nice was called together by the Emperor Constantine; when they established an uniformity of practice. For by this Council it was determined that our holy festival of Easter, should be on the first sabbath after the first full moon after the vernal equinox: and the eve of our sabbath to commence on the termination of your's. But with respect to the observation of our festival of the nativity of Jesus, it is well known that in the western churches, the 25th of December was not assigned to commemorate that blessed event, until after the time of Constantine; and that it was not received in the Greek churches until the time of

Chrysoſtom; who ſays, in his writings, that it was not ten years ſince the obſervation of it came to their knowledge. It is not therefore to be wondered at, if we at preſent commemorate the wrong day. And if hereto we add another circumſtance, it will appear ſtill leſs extraordinary. For by ſome ſurpriſing miſtake, many of our eccleſiaſtical and aſtronomical writers, have fallen into a great error; as ſeveral of them have aſſerted, that Chriſt was crucified on the *third of April*, in the 34th year of his age, according to the preſent æra. Whereas we have ſhewn, in the foregoing calculations, this was moſt undoubtedly impoſſible; if the crucifixion was, as the Evangelists relate, at the time of the paſſover; and that, as Joſephus ſays, and you admit, the paſſover was always kept, according to the commandment of God, on the day of the firſt full moon after the vernal equinox; or the 14th day of the month Niſan. But if it had been true, that Chriſt was crucified on the 2d or 3d of April, as ſome of our writers have ſuppoſed; ſuch as Dr. Echard, Mr. Ferguſon, Mr. Whiſton, and I think Sir Iſaac Newton; he muſt then moſt certainly have been born on the 24th or 25th of December. And
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this at first appeared to me to be the fact, but having since that made the foregoing calculations, I now find it to be otherwise; and that he was certainly born on the eleventh of December, and thereby accomplished this prediction. A corroborating proof of which we have, from the account of the time of the conception of Elizabeth with John the Baptist, as related by St. Luke. For that Evangelist informs us, that the conception of Elizabeth was soon after Zachariah had accomplished the days of his ministration of the Priest's office, according to the order of his course; and that his course was that of Abia or Abijah.

Now from the 24th chapter of the 1st book of Chronicles we learn, that the course of Abijah was the eighth in order. Also from the 8th chapter of the 1st book of Kings, we find King Solomon began the courses on the 1st day of the month Tisri. And again, that after the return from the Babylonian captivity, in the 7th year of Artaxerxes, Ezra also began the courses afresh, on the same day of the same month; the day whereon he began to read and expound the Law of God, from the pulpit of wood set up in the street of the House of God. And by my calculations, I find

find the first day of the month Tifri in that year, was on the 13th day of our month of September. For we have before shewn that, according to our Chronology, from the vernal equinox in this year, to that when Ezra went up from Babylon to go to Jerufalem, is 2245 years. And that the vernal new moon that year was on the 19th of March at 25 minutes past 9 in the morning, and therefore the first day of Nisan on the 20th of March. From which day to that of the 13th of September is 177 days; the same number as that from the 1st of Nisan to the 1st of Tifri.

Again, from the 24th chapter of the 1st book of Chronicles we learn, that the number of courses were twenty-four, and each course one week or seven days; consequently the whole number of courses amounted to 168 days. If then you allow with Josephus, that the courses were regularly observed, from this time to that of the total destruction of the Temple by the Romans; we can very easily determine that when Zechariah's course began, in the year of Elizabeth's conception of the Baptist. For St. Luke informs us, there was above five months difference between the conception of Elizabeth and that
of

of Mary; and consequently there must also be the same difference between the age of Jesus and John. Now we have before shewn, that Jesus was crucified in the 18th year of the reign of Tiberius; and 490 years after that year, wherein Ezra again began to renew the courses. If therefore we multiply these 490 years by 31,556,937, the number of seconds in 1 year, we get 15462,899,130, for the number of seconds in these 490 years: and if we divide this number by 86,400, the number of seconds in 1 day, we have for the number of days, hours, minutes, and seconds contained therein, 178,968 days 17 hours 45 minutes 30 seconds; and if we divide these 178,968 days by 7, we have 25,566, for the number of weeks in these 490 years. And the whole number of weeks, days, hours, minutes, and seconds therein, is equal to 25,566 weeks 6 days 17 hours 45 minutes 30 seconds; being very near 25,567 weeks. And by dividing 15462,899,130, the number of seconds in these years, by 2,551,443, the number of seconds in one lunation, we get 6060 for the number of lunations therein; and 1,154,550 seconds over, equal to 13 days 8 hours 42 minutes 30 seconds; which shews that the whole

whole number of lunations, days, hours, minutes, and seconds which are in 490 years ; is 6060 lunations 13 days 8 hours 42 minutes and 30 seconds. Hence it appears it was impossible that these seventy weeks of years, should begin at a passover and end at a passover. On the contrary, if they ended at a passover *full moon*, as we have shewn they did, then they must have begun at a passover *new moon* nearly ; that is to say on the 1st day of the month Nisan : on which day Ezra says he received his commission.

And had it not been for the information which that sacred writer hath given us of this peculiar circumstance, we never could have known that this prediction was accomplished in Jesus : but from this record we are now well assured that it was fulfilled in him. If then we duly consider, and compare together, these facts and circumstances, we may with certainty investigate whether or not the time of Zechariah's course corresponded with that of Elizabeth's conception. And although we cannot thereby precisely determine the exact day whereon Christ was born ; yet we may discover, by this means, what agreement there is between Luke's relation of these two events
and

and our foregoing deduction. We shall therefore here endeavour to make this investigation, and that with all possible accuracy.

Now it appears from what we have before advanced, that the time from the Messiah's nativity to his crucifixion was to be 1736 weeks; and that, according to St. Luke, there were about 14 months, from the time of Elizabeth's conception to the birth of Jesus; if then we add these 14 months to the 1736 weeks, we shall have 1796 weeks and 5 days, for the time from the crucifixion of Christ, to that of her conception of the Baptist. And if to this period we add 177 days, the time from the 1st of Nisan to the 1st of Tisri, we shall have in the whole 1822 weeks to take out of 490 years; in order to obtain the time, from the day the courses were began by Ezra, to that of Elizabeth's conception. And as we have before shewn, there are in 490 years, 25,566 weeks 6 days 17 hours 45 minutes 30 seconds; if we take herefrom the above 1822 weeks, there will remain for this time 23,745 weeks nearly, or 166,215 days. Then because there are in the 24 courses 168 days, if we divide 166,215 by 168 we shall have 989 for the number of classes, or compleat sets of courses

in that time; and 9 for the number of courses over and above this number of classes. Hence we find Zechariah's course began on the 29th day of September; because the course of Abijah was the eighth in order. And since there was in one course 7 days, there remained 7 more, from his return home into his native city, in the hill country of Judea, to his wife's conception; admitting that this event was just 14 months before the birth of Jesus. But if the intermediate time between these two events was 6 or 7 days more, she then must of course have conceived immediately on her husband's return home; consequently the vision of the heavenly messenger to the Holy Virgin must have been about the beginning of her cousin's sixth month. This therefore is a confirmation, as full as can be expected, of the birth of Jesus being on the 10th or 11th of December, in the 25th year of the Roman Emperor Augustus Cæsar. And that in him was accomplished, the prediction of the threescore and two weeks, relative to the time of the cutting off the Messiah.

Now in order to obviate the force of this argument, it may perhaps be urged, that you do not admit that number of
years

years to have elapsed, which we here say did pass away, from the time that Ezra began the courses to the 25th year of Augustus Cæsar; if so, then we must compute the courses from the time they ended at the second destruction of the Temple. Now if I am rightly informed, your writers reckon, that the second Temple was destroyed on the 9th day of the month Ab; and that it was on the same day of the year, whereon the first was burned by the Babylonians. And according to our computations, in which I presume you will acquiesce, there have elapsed 1719 years since that time; if then we multiply 31,556,937 by 1719, we get 54246,374,703, for the number of seconds from the time of the vernal new moon this year, to that time at the same number of seconds after the vernal equinox in the year that Titus destroyed the Temple. And by dividing this number 54246,374,703 by 2,551,443, one lunation, we get 21,261, for the number of lunations in these 1719 years, and a remainder of 145,080 seconds, equal to 1 day 16 hours 18 minutes. And as we have before shewn, that the vernal new moon this year is on the 26th of our month of March, at 46 minutes after 6 in the afternoon; and the vernal equi-

nox this year on the 20th of March, at 53 minutes after 3 in the morning, the vernal new moon this year must of course be 9533 minutes after the equinox.

Hence we find, the time of the new moon nearest the vernal equinox, in the year that the Romans destroyed the Temple, was on the 28th of March; at 4 minutes after 11 in the morning: consequently the 1st day of your month Nisan, in that year, began on the 29th at eventide. Again, we also find, the vernal new moon this year is on the nominal day of our week which we call Thursday; by dividing therefore 54246,374,703, the number of seconds in these 1719 years, by 86,400, the quantity in 1 day, we have 627,851, for the number of days in these 1719 years; with a remainder of 48,303 seconds, or 13 hours 25 minutes 3 seconds. And by dividing this number of 627,851 days by 7, we get just 89,693, for the number of weeks. Hence it appears also, that in 1719 years there are 89,693 weeks 13 hours 25 minutes 3 seconds.

Hereby we come to know, that the nominal day of our week, 9533 minutes after the equinox, in the year when the second Temple was destroyed,

destroyed, happened also to be that of Thursday; and that therefore the new moon was on a Friday, just before the commencement of your sabbath: consequently the 1st day of Nisan began that year on your sabbath. Now from the 1st day of Nisan inclusive, to the 9th day of Ab inclusive, it appears, there are 127 days; and from the 20th of our month of March inclusive, to our 3d of August inclusive, being also 127 days; we conclude that must be the day according to our kalendar. It also appears by the relation of the Evangelists, that the Angel Gabriel came to Zechariah in the 24th year of the reign of the Roman Emperor Augustus Cæsar; and therefore from the destruction of the Temple to that time was 71 years. If then we multiply 31,556,937 by 71, we get the number of seconds from the vernal new moon in the year when the Temple was destroyed, to the same time after the equinox in the year when the Angel appeared unto Zechariah. Now by this operation, I find the product of these two numbers to be 2240,542,527, which sum being divided by 86,400, it gives 25,932, for the number of days in 71 years; and this latter number 25,932 divided again by 7, shews the number of

of weeks contained herein to be 3704. And because in the first of these divisions there is a remainder of 17,727 seconds, the whole amount of weeks, days, hours, minutes, and seconds in 71 years, is, 3704 weeks 4 days 4 hours 55 minutes and 37 seconds. There are also contained herein 878 lunations 4 days 8 hours 9 minutes and 33 seconds.

Again, by adding these 71 years to the 1719 that have passed away since the Temple was destroyed, we get 1790 for the whole number that has elapsed from the time the Angel Gabriel appeared to Zechariah unto the present year. And by subdividing this period according to the foregoing operations, whereby we determine the number of lunations and the number of weeks in any given term of years, it appears the number of lunations is 22,139; and 6 days 37 minutes and 33 seconds, over and above this sum. And that there are also herein, 93,397 weeks 4 days 18 hours 20 minutes and 30 seconds. Hence we come to know, that the vernal new moon that year was on the 2d of April, about 26 minutes after 7 in the evening; and consequently the full moon succeeding, and therefore also the passover, was on the 17th of the same month.

From

From these different calculations, we find that the 1st day of your month Nisan, happened on our 3d of April and 29th of March ; in the respective years wherein the Angel Gabriel appeared to Zechariah, and wherein the Temple was destroyed by the Romans.

Now by our foregoing computation of the courses from the time that Ezra began them, it appears that Zechariah's course, in the 24th year of the reign of Augustus Cæsar, began on the 29th day of September. Hence we come to know there were exactly 153 classes 10 courses and 1 day from Zechariah's vision to the destruction of the Temple, and that therefore it was certainly burned on your sabbath ; agreeably to the accounts given us by your writers.

Here then we have a corroborating proof, as full as can be expected from this circumstance, of what we have before advanced concerning the time of the nativity of Jesus. Yet do we not build much hereon, because the facts and circumstances on which this argument is founded, have not all the necessary precision, requisite to bring it to a focal point. For in the first place, we are not absolutely certain, that the courses were regularly observed

served after Antiochus Epiphanes polluted the Temple; and in the next place, there is a latitude of expression made use of in the Gospel by St. Luke, relative to the time when the Angel delivered his message to the Holy Virgin. For the Evangelist only says that the Angel Gabriel was sent unto her in the *sixth* month, and that Elizabeth after she had conceived hid herself *five* months; and when the Angel appeared to Mary, he only told her it was the *sixth* month of her cousin's reckoning. But we find that after this, Mary visited Elizabeth, and abode with her three months, and then returned home again before her cousin's delivery.

Hence we are certain, there were, between the conceptions of Elizabeth and Mary, and consequently between the births of John and Jesus, full five months; but we cannot say the difference was much more. On the contrary, it rather appears from these expressions, that it was very near five, agreeably to what we have reckoned it at in page 98; where we compute the surplus to be, at most, only one week. Admitting this then to be near the truth, the proof drawn herefrom may justly be

be said to be a strong corroborative one; which is all that we here intended by it.

Permit me therefore now, to call your attention to the consideration of a peculiar circumstance, relative to the *crucifixion* of Jesus. For it should seem that by the unerring Providence of the Almighty Jehovah, there then happened in the natural as well as in the moral world, one of the most wonderful events that had ever been seen or heard of; even from the creation of the world to that day, or from thence to the present time: that is to say, a total eclipse of the sun, which produced a darkness over all the land, from the sixth until the ninth hour. This was an event so wonderful, that one would have thought the effects of it would have filled the most hardened heart with horror; seeing it is probable no man alive could then certainly account for so marvellous a phænomenon. Well therefore might the Roman Centurion, when he saw this, and all the concurring circumstances, cry out and say, "Truly this was the Son of God." For so wonderful and extraordinary was this event, that it could not but be taken notice of by the neighbouring nations. It is therefore handed down to us as a fact, that it was

recorded by a great astronomer, Phlegon of Trallia, one of the Emperor Adrian's freed men; in a work called by him, A Chronicle of the remarkable Occurrences that happened during the Greek Olympiads; and published about the year 140. For herein, we are informed by Eusebius, it was written, that
 “ In the 4th year of the 202d of the Greek
 “ Olympiads, there happened the greatest
 “ eclipse of the sun that ever was known;
 “ when there was such a darkness of night,
 “ at the sixth hour of the day, that the stars
 “ were seen in the Heavens; and there was
 “ a great earthquake in Bythinia, which
 “ overturned a great part of Niscea.” Now the 4th year of the 202d of the Greek Olympiads, appears to have been the 18th year of the Roman Emperor Tiberius Cæsar; this darkness, therefore, was doubtless that, which is recorded by the Evangelists to have happened at the crucifixion. But we know no common eclipse of the sun could be produced by the moon, at the time of a passover; because the moon was then at full, and therefore in opposition to the sun, as seen from the earth.

Hence

Hence we conclude, it must have been produced by the intervention of some other great body, then moving between the earth and the sun; and that of a superior magnitude to the moon: which therefore could be no other body than a comet. And this conclusion does not detract from, or lessen the greatness of the miracle; for the divine interposition was as necessary to order this event to happen at the time of the crucifixion, as to produce that great darkness by any other extraordinary means. And we not only conclude that this darkness was produced by a comet, but we can also ascertain what comet it was, that probably produced this effect. For we are certain there was one seen here in England in the spring of the year 1759; and likewise that it was seen in America in the latter end of the year 1758. And from the various observations made on this comet at that time, here in England and in the West Indies, we know that it did then most assuredly pass between the earth and the sun, in the month of April; but not being then in the line of the nodes, or that situation necessary to produce an eclipse, there did not at that time ensue any darkness.

Now from the different appearances of this comet, in its approach to the sun, at six different times, one of our great astronomers (Dr. Halley) had foretold its return to the sun in that year. He also computed that the time of its periodical revolution in its orbit, was something more than 75 years. This he did from his various researches into antiquity, whereby he found, that it had appeared, and been seen in different parts of the world, in the years 1305, 1380, 1456, 1531, 1607, and 1682. And this computation was then verified, by the event coming to pass according to his prediction; which proved the time of this comet's periodical return, to be alternately one time more, and another less than 75 years. Now from the spring of 1759, according to the common Christian æra, to the crucifixion of Jesus, there will be found to be just 1725 years: and in 1725 years there are contained twenty-three times 75; hence we infer this comet passed between the earth and the sun about the time of the crucifixion; and by reason of the ellipticality of its orbit, by being in the line of the nodes when it passed betwixt the earth and the sun, it might cause a total eclipse for three hours.

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This perhaps is coming as near to the truth, as at present can be expected from such a circumstance. And hence we are led to conclude, that in Jesus was accomplished, the prediction of the threescore and two weeks, relative to the Messiah, in the year that this comet passed between the earth and the sun; twenty-three revolutions before its last appearance.

Again, it is here well worthy of remark, as a peculiar circumstance deserving notice, that as the crucifixion of Jesus was on a Friday, or the day before your sabbath, so also was his birth; and that on the same day of the week the abomination of desolation must have been set up, and likewise that Roman war ended, which immediately preceded your expulsion. Could we therefore from history, trace out faithful and accurate records of the exact time when these 4 events happened; we doubt not they would all be found to correspond with these predictions, each to the very day; as well as they do to the respective years.

These things then being duly noticed, it only remains that we speak a few words concerning the latter part of this great Prophecy. And first we shall consider that which immediately

diately follows the threescore and two weeks, relative to cutting off the Messiah; this is translated by Mr. Levi in these words: “ And
 “ the City and Sanctuary shall be destroyed
 “ (by) the people of the Prince that shall
 “ come; and the end thereof shall be with a
 “ flood, and unto the end of the war deso-
 “ lations are determined.” Now if the par-
 ticle *by*, which Mr. Levi incloses in a crochet,
 is a proper translation, then the prediction
 must appear similar to what it does in our
 common bible, which runs thus:—“ And the
 “ people of the Prince that shall come, shall
 “ destroy the City and the Sanctuary, and the
 “ end thereof *shall be* with a flood, and unto
 “ the end of the war desolations are deter-
 “ mined.” And admitting this, there can be
 no doubt about its meaning, as it must then
 signify the destruction of Jerusalem and the
 Temple by the Romans. If, on the contrary,
 this particle should be *and*, the sentence may
 then be construed to signify; the destruction of
 the City, the Sanctuary, and your forefathers
 of that day, by the Messiah; the Prince that
 was to come: and this for their rejection of,
 and cruelty to him. Whichever then of these
 significations you admit, you cannot but ac-
 knowledge

knowledge that this prediction was also duly accomplished.

Now we are led to think, that the latter of these two significations, was that meant by the Holy Spirit; because in the next and final prediction of this Prophecy, it evidently speaks of the Anointed Prince, when it says, “ And
 “ he shall confirm the covenant with many
 “ for one week, and in the midst of (or at
 “ the end of half) a week, he shall cause the
 “ sacrifice and the oblation to cease, and for
 “ the overspreading of abominations he shall
 “ make it desolate, even until the consumma-
 “ tion, and that determined shall be poured
 “ upon the desolate.” Now the Prince here spoken of, it is evident, could not be any human Prince; because he was to make the Sanctuary (as we understand it) desolate until the consummation.

But what was this consummation? Doubtless that great consummation which Daniel had just been praying for; when, in the depth of his grief, he cried unto the Lord our God, and said, “ O Lord, according to all
 “ thy righteousness, I beseech thee, let thine
 “ anger and thy fury be turned away from
 “ thy city Jerusalem, thy holy mountain;
 “ be-

“ because for our sins, and for the iniquities
 “ of our fathers, Jerusalem and thy people
 “ are become a reproach to all that are about
 “ us. Now therefore, O our God, hear the
 “ prayer of thy servant, and his supplications,
 “ and cause thy face to shine upon thy Sanc-
 “ tuary that is desolate, for the Lord’s sake.
 “ O my God incline thine ear, and hear;
 “ open thine eyes, and behold our desolations,
 “ and the city which is called by thy name;
 “ for we do not present our supplications be-
 “ fore thee for our righteousnesses, but for
 “ thy great mercies. O Lord hear, O Lord
 “ forgive; O Lord hearken and do; defer
 “ not for thine own sake, my God; for thy
 “ city and thy people are called by thy
 “ name.”

But this great and glorious consummation
 we see is not yet come to pass, consequently
 it could not be any Roman Prince here spoken
 of; for their great power is now no more: and
 Mr. Levi’s poor King Agrippa has long lain
 in the grave. The Prince therefore here spo-
 ken of, was certainly the Anointed Prince;
 the Prince that was to come, even the Most
 High; whose dominion is an everlasting do-
 minion, which shall not pass away, and his
 king-

kingdom that which shall not be destroyed. And we know that it was he who came by his judgments and destroyed the City, the Sanctuary, and the people; even your forefathers of that day; the Romans being only his instruments. And did not the Lord declare as much as this by the Prophet Hosea? when by him he said, “ Among the
 “ tribes of Israel have I made known that
 “ which shall surely be. For I will be unto
 “ Ephraim as a lion, and as a young lion to
 “ the House of Judah; I even I will tear and
 “ go away; I will take away and none shall
 “ rescue him. I will go and return to my
 “ place till they acknowledge their offence
 “ and seek my face.”

Again, we farther know that it was Christ who for one week of years, by himself and his Apostles, confirmed the gracious covenant, which he made with your forefathers; Abraham, Isaac and Jacob. And that in the midst of this week he caused the sacrifice and the oblation to cease, by the one great eternal sacrifice of himself, in the fourth year of his mission. Hereby, then, Mr. Levi will see, that we have thought it but proper, both to dispute his explanation, and to give our own ex-

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position,

position, of this great and wonderful Prophecy. And henceforth we cannot but hope, that you will cease to retain any doubts concerning its compleat accomplishment. For we on our parts, firmly believe the whole of it, to have been long since fulfilled; save and except those desolations, that must continue until the great consummation: that great and glorious consummation, when the Holy City shall be prepared for her Lord, as a bride adorned for her husband.

And now, had I no other object in view, than the removal of these doubts, I might here close this Epistle. Permit me, however, to assure you, that this is not my sole design; for I cannot but anxiously desire, to call your attention to that subject, which doubtless must, next to your eternal salvation, be most predominant in your breast; I mean your final temporal restoration;—and the consequent completion of all God's great and glorious promises.

For notwithstanding what Mr. Levi says, we as Christians do not “exult over you, as “if God had totally cast you off, and that “there was no hope left for Israel.” No:—On the contrary we are taught to believe, and I for one am fully convinced, that the reverse
of

of this is true; and that your temporal restoration will most assuredly take place, at God's appointed time. This also we are firmly persuaded, will come to pass ere long; and it should seem, much earlier than you appear to be apprized of; let me then earnestly entreat you, attentively and dispassionately to consider the subject with us. Which we the more confidently desire of you, because the Lord hath said, "in the latter days ye shall consider these things;" and I think that these latter days do most assuredly draw nigh. Now in order that we may do this the more effectually, it may be proper to consider it, both with regard to its *certainty* and its *proximity*: for with respect to the former consideration, however firmly you may be persuaded and fully convinced of that circumstance, there are others who have their doubts concerning it. And it is our duty to endeavour to remove their apprehensions, as well as to confirm your hopes.

First then one great and primary proof of the certainty of this your future restoration, and of the enjoyment of your paternal possessions, must needs arise from hence: i. e. that the Lord of Hosts most assuredly did declare to King David, by Nathan the Prophet, that his house,

kingdom, and throne, should be established forever; and that he would never take away his mercy from him, as he did from King Saul. Agreeable to which, the Holy Spirit also declares, by the Prophet Jeremiah; “ Thus
 “ faith the Lord, David shall never want a
 “ man to sit upon the throne of the House of
 “ Israel.” And again, “ Thus faith the Lord,
 “ if my covenant be not with day and night,
 “ and if I have not appointed the ordinances
 “ of heaven and earth, then will I cast away
 “ the seed of Jacob and David my servant.
 “ If ye can break my covenant of the day,
 “ and my covenant of the night, and that
 “ there should not be day and night in their
 “ season, then may also my covenant be bro-
 “ ken with David my servant, that he should
 “ not have a son to reign upon his throne.”

But we and you know, that the throne of David was only established at Jerusalem; and, properly speaking, only extended over the Land of Canaan; it must therefore follow, that, whenever there shall be a Prince of the House of David to sit on the throne of his father, he must reign at Jerusalem. Nor is it alone sufficient that he must reign at Jerusalem, but he must reign over you also,

or

or your posterity ; for the Lord hath declared, that the seed of David shall rule over the seed of Abraham, Isaac and Jacob ; consequently you or your posterity must before that time return to your own country.

Hence then we trust you will plainly perceive, how ill-founded and uncharitable Mr. Levi's opinion is, concerning our sentiments toward you ; seeing we are so well assured, that you will be restored to your own country, and become a great and powerful nation. And what is yet more, we know that you will never cease from being a nation ; for,

“ Thus saith the Lord, which giveth the sun
 “ for a light by day, and the ordinances of
 “ the moon and of the stars for a light by
 “ night ; which divideth the sea when the
 “ waves thereof roar ; the Lord of Hosts is
 “ his name. If those ordinances depart from
 “ before me, saith the Lord, *then* the seed of
 “ Israel also shall cease from being a nation
 “ before me for ever.—If heaven above can
 “ be measured, and the foundation of the
 “ earth searched out beneath, I will also cast
 “ off all the seed of Israel, for all that they
 “ have done, saith the Lord.” It is not
 therefore your past iniquities, that can pre-
 vent

vent the Lord from performing his covenant with your forefathers ; Abraham, Isaac and Jacob ; because his mercy endureth forever. For thus also saith the Holy Spirit, “ Hear
 “ the word of the Lord, O ye nations, and
 “ declare it in the isles afar off, and say, he
 “ that scattered Israel will gather him and
 “ keep him as a shepherd doth his flock. For
 “ there shall be a day, that the watchmen
 “ upon the Mount Ephraim shall cry, Arise
 “ ye and let us go up to Zion unto the Lord
 “ our God.”

It would argue therefore not only the highest degree of incredulity, but it would also be a direct absurdity, for us to say that we understood and believed in the holy writings, and yet disbelieved the certainty of your future restoration. But the misfortune is, that there are some who do not so perfectly understand the scriptures concerning it, as they might ; and therefore have their doubts whether or not it will ever take place. However, notwithstanding this, we trust it is not so with the generality of Christians. Yet for the sake of those who do doubt it, we think it but proper to add here a few more of those express declarations of the Holy Spirit, which
 cannot

cannot be applied to any past period of your history. And among the first of these, is that which we meet with in the last chapter of the prophet Amos: for there the Lord God says,
 “ I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they also shall make gardens, and eat the fruit of them. And I will gather them upon their land, and they shall no more be pulled out of their land which I have given them, saith the LORD thy God.”

Here then is a declaration and prediction from the Almighty, so full and so particular, that it cannot possibly be applied to any past, and therefore must be referred to your future and final restoration.

Again, another declaration as express as this, we have from God by Ezekiel: for that Prophet declares, “ Thus saith the LORD God, behold I will take the Children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel;
 “ and

“ and one king shall be king to them all;
 “ and they shall be no more two nations,
 “ neither shall they be divided into two king-
 “ doms any more at all.—And they shall
 “ dwell in the land that I have given unto
 “ Jacob my servant; and they shall dwell
 “ therein, even they and their children, and
 “ their childrens children, forever; and my
 “ servant David shall be their Prince forever.
 “ My Tabernacle also shall be with them,
 “ yea I will be their God, and they shall be
 “ my people. They shall also walk in my
 “ judgments and observe my statutes and do
 “ them. And the heathen shall know that I
 “ the Lord do sanctify Israel, when my Sanc-
 “ tuary shall be in the midst of them for
 “ evermore.”

Here, therefore, the LORD GOD hath again
 fully and expressly declared his will; both
 with respect to your final restoration, and
 your future felicity, as well in church as
 state. And doubtless many others might be
 produced, from the holy writings, to prove
 this great truth; but these we think are suffi-
 cient to convince an unprejudiced mind.

It only remains then that we now proceed to the
 consideration of that part of the subject which
 ought

ought to call forth all your attention ; that is, its *proximity*. For as your final restoration and future felicity is thus sure and certain, so it should seem it also is, that the time must be near at hand. This we learn from that wonderful vision which the Prophet Daniel saw, in the 3d year of the reign of Belshazar, King of Babylon, as recorded in the 8th chapter of the book of that Prophet. For from thence we find, there was made known unto him, under the two hieroglyphic symbols of a ram and a goat, all the warlike exploits of the two great empires of the Medo-Perfians and the Macedonic Grecians. As also of all those wonderful subsequent events, that were successively to follow, concerning the daily sacrifice ; until the Sanctuary was to be cleansed, and the host no longer trodden under foot. And how long a time was to elapse from the commencement of the Persian hostilities against the Grecians, until the Sanctuary was cleansed ; we are given to understand, from what was made known unto the Prophet, by a question that was asked by one Saint, and the answer that was made by another. For by this question and answer, Daniel was informed, that between these two great events, there was

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to pass away two thousand and three hundred prophetic days. Now these prophetic days, like those of which we have before spoken, must either mean common days, days of weeks, days of months, or days of years. And on each of these four different suppositions, the time, in years, months, &c. would have been as follows:—First, if they had meant real days, it would have been 6 years 3 months 3 weeks and about 3 days; and if weeks, then 44 years 1 month and 1 day; and if months, it must then have been 176 years 4 months and 4 days; but if they signified years, then of course it must be 2300 years.

Now by the term *Sanctuary*, we understand, that the Holy Spirit here signified, what is called in this vision the Pleasant Land; and elsewhere the Holy Land, the Land of Judea, and the Land of Promise: a Land polluted at this day, by the gross abominations of Infidels. We therefore conclude, these days are not yet accomplished, and that consequently they meant so many years. This will also farther appear, from the following considerations.

First,

First, we find it stands upon record, the credibility of which cannot be controverted, that the first great battle which was fought between the Persians and the Grecians, in the realms of Greece; was that ever famous battle, which was fought in the Marathonian Fields, within ten miles of Athens; and from thence called the battle of Marathon. And the very day whereon this memorable battle was fought, we have registered by a faithful historian. For, as I have before mentioned, in page 50, we are informed by Plutarch, that it was on the 6th day of the month Boedromion; the 3d month in the Attic Kalendar, after the Summer Solstice; in the 3d year of the 72d Olympiad. Which year was the 32d of the reign of Darius the Persian, who issued out the decree for rebuilding the Temple; and who called also for that curse, which the Almighty hath since brought upon the Romans: for their destruction of the Temple. This we learn from the 6th chapter of the book of Ezra, for after this King had ordered the Temple to be rebuilt, he subjoined these words: “ And the
 “ God that hath caused his name to dwell
 “ there, destroy all Kings and people that
 “ shall put to their hand to alter and to de-

“ froy this Houfe of God which is at Jeru-
 “ falem.” And this Prince, it appears, was the
 instrument, in the hands of the Almighty, to
 commence this vifion ; for he pushed the Per-
 fian arms weftward, and northward, and fouth-
 ward : into Greece, Scythia, and Egypt.

Hence alfo we conclude, thefe 2300 prophe-
 tic days meant 2300 common years ; becaufe
 from the death of this Prince you enjoyed the
 quiet poffeffion of the Holy Land for more
 than 300 years. There could not therefore
 be properly faid to be any cleansing of the
 Sanctuary during that time. And if thefe
 days had meant days of months, we have
 fhewn they muft have terminated within 177
 years. Befides it appears, according to the en-
 quiry of one of the Saints, that not only the
 Sanctuary was to be cleansed, when thefe days
 were to terminate, but alfo that the *Hof*t was no
 longer to be trodden under foot. And by the
 term *Hof*t, you will doubtlefs readily admit,
 was meant yourselves ; and confequently that
 thefe days are not yet at an end. From hence
 alfo we infer, that your final temporal refto-
 ration, as a nation, will take place at the ter-
 mination of thefe days. And this, we fay muft
 be, at the fartheft, within *thirty years*. Surely
 you

you will then say, “ Glad tidings this to our ears ;” so say we : yet are not these tidings like the glad tidings of the gospel, that bringeth the found of eternal salvation to the ears of all sinners, that are not wilfully incredulous ; that salvation which we believe your nation will embrace, at God’s appointed time : for in his hands are the issues of all things.

But farther to prove the grand point of our position, that your restoration must take place in less than 30 years, we must again have recourse to our Chronology ; whereby we find, that the 32d year of the reign of Darius, was the 3558th year of the world : and by deducting these 3558 years from 5830, the present age of the world, according to our Chronology, we come to know that 2272 years have passed away, since that famous battle was fought ; and that therefore only about 28 remain, to make up 2300. Hence it appears, the termination of these prophetic days, must be certainly near at hand ; admitting that they commenced when this battle was fought, and that they signified so many years. And we say it may be, that they may end in less than 28 years ; because we know that the Persians sent to demand earth and water of the Grecians, as tokens

kens of submission to their monarchy, some few years before they fought this bloody battle. We think, therefore, that we stand on firm ground, when we assert that there are not 30 years to come, ere your restoration will take place. These things then are well worthy of your consideration. And if, on this occasion, you pay some attention to the predictions of the Holy Spirit by the Prophet Hosea, it may serve to enlighten your minds on this subject. For after the Lord had spoken by him, those words which we have quoted in page 113, the Holy Spirit then, in the verses which immediately follow in the subsequent chapter, puts a word as it were in your mouths; by saying, “Come and let us return
 “unto the Lord, for he hath torn and he
 “will heal us; he hath smitten and he will
 “bind us up: after *two days* will he revive
 “us in the *third day*; in the *third day* he will
 “raise us up, and we shall live in his sight.
 “Then shall we know, if we follow on to
 “know the Lord: His going forth is prepared
 “as the morning, and he shall come unto us
 “as the rain, as the latter and former rain
 “unto the earth.” Where, by *one day*, it should seem, the Holy Ghost meant *one thousand*

sand years; seeing in another place it says, of the great Jehovah, “ *A thousand years* in thy
 “ fight are but as yesterday (or one day) seeing
 “ that is passed, as a watch in the night.”
 And if so, then the Holy Spirit hereby signified, that after two thousand years had expired, your nation should again revive in the third thousand: but when these three thousand years were to begin, was to be the subject of a subsequent revelation. For we have no mention made of their commencement, but in that vision of Daniel, of which we have here been speaking; which did not take place until many years after the time of Hosea. These things being duly weighed, and maturely considered, it will appear highly probable; that ere long, the Lord will give some gracious sign or token, of his merciful intentions toward you. For
 “ Thus saith the Lord God, behold I will
 “ lift up mine hand to the Gentiles, and set
 “ up my standard to the people; and they
 “ shall bring thy sons in their arms, and
 “ thy daughters shall be carried upon their
 “ shoulders: and all flesh shall know, that I
 “ the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.”

Again,

Again, the Holy Spirit, speaking of the Lord, says, "He shall set up an ensign for
 " the nations, and shall assemble the outcasts
 " of Israel, and gather together the dispersed
 " of Judah, from the four corners of the
 " earth." When, then, this great day shall
 come to pass, we hope you will most readily
 attend to the gracious call. Yet remember,
 that the Lord says, "I do not this for your
 " sakes, O House of Israel, but for mine
 " holy name's sake, which ye have profaned
 " among the heathen whither you went."
 And when you call this to mind, we trust that
 you will know that it is your duty, to endeavour
 to sanctify his holy name. To do which,
 we believe you will one day be sensible, that you
 must co-operate with his Holy Spirit; to convince
 the heathen, that Jesus Christ was and is
 the Lord's Anointed: the Holy One in Israel.
 Yet do we not expect that you will do this
 with all your heart, and with all your soul,
 and with all your mind, until your restoration.
 For "thus saith the Lord God, ye shall know
 " that I am the Lord when *I have* opened
 " your graves, O my people, and brought
 " you up out of your graves, and shall put
 " my

“ my Spirit in you, and ye shall live, and I
 “ shall place you in your own land.” Previous
 to which gracious conversion, it should seem,
 you must courageously exert yourselves, and
 make use of all lawful human means, to regain
 possession of that good land, which God gave
 to your great forefather and his posterity, for
 an everlasting possession. For thus saith the
 Lord, “ Judah also shall fight at Jerusalem;
 “ and the wealth of all the heathen round
 “ about shall be gathered together, gold and
 “ silver and apparel in great abundance.” And
 when you shall do this, with a firm reliance
 on the mercy of the Almighty, it appears
 likewise that he will also fight for you. For
 thus again says the Lord, “ It shall come to
 “ pass in that day, (that great day when he
 “ shall glorify his great name in the sight of
 “ all the heathen) that I will seek to destroy
 “ all the nations that come against Jerusa-
 “ lem.” And, says the Holy Spirit, “ This
 “ shall be the plague wherewith the Lord will
 “ smite all the people that have fought against
 “ Jerusalem. Their flesh shall consume away
 “ while they stand upon their feet. And their
 “ eyes shall consume away in their sockets.
 “ And their tongues shall consume away in
 S “ their

“ their mouths.—In that day shall the Lord
 “ defend the inhabitants of Jerusalem : and
 “ he that is feeble among them at that day
 “ shall be as David ; and the House of David
 “ shall be as God, as the Angel of the Lord
 “ before them.”

Now give me leave to ask you one question, i. e. Who are the people, that at this day, prevent you from enjoying this goodly land ? Is it Christians or is it Infidels ? All the world knows, that it is the followers of the false Prophet Mahomet. An impostor, who was both insolent to man, and audacious to God. And it is almost beyond all the degrees of probability, that it is with them you must hereafter contend, for the possession of your paternal inheritance. And who can say, but that the present war, between the Turks, your greatest enemies, and the two great powers of Austria and Russia, may not tend to bring about that great and glorious event ; and this at a time when you, and the generality of mankind, seem little to expect it. In case of such an event then, to whom, under God, could you so properly look up to for aid, as to the Christians ? Why then speak harshly of them and their great Lawgiver ? who we must believe is
 the

the Anointed Prince, that will reign over both you and us. And which, we are fully persuaded, you also would think, were you not so flow of heart, to believe all that Moses and the Prophets have written concerning Christ.

Give me leave also to observe, that we are led to think, from some expressions in the holy writings, that when the Lord shall begin to turn your captivity, then England shall stand foremost among the nations, to convey you home to your own country. You will therefore perhaps do well to make her in particular your friend. For the Holy Spirit, in the writings of the Prophet Isaiah, when it is predicting of your final restoration and the rebuilding of Jerusalem, speaks by a figure of speech, as having a fore-view of the fleet of ships, bringing you home to your own land. And in the most beautiful language it cries out, “ Who are these that fly as
 “ a cloud, and as the doves to their windows?
 “ Surely the isles shall wait for me, and *the*
 “ *ships of Tarshish first*, to bring thy sons from
 “ far, their silver and their gold with them,
 “ unto the name of the Lord thy God, and
 “ to the Holy One of Israel—because he hath
 “ glorified thee. And the sons of strangers
 “ shall build up thy walls; and their Kings

“ shall minister unto thee. For in my wrath
 “ I smote thee, but in my favour have I had
 “ mercy on thee.” Now we are told by an-
 cient authors, that that great commercial
 people of old times, *the Phœnicians*, traded to
 those large islands that lay westward of the
 pillars of Hercules; a name given by their
 sailors to the great rocks and high lands on
 each side the Straits of Gibraltar. And the
 Prophet Ezekiel, speaking of the commerce
 that was carried on in those times, in that
 once great and famous city of Tyre or Tyrus,
 says, “ *Tarshish* was thy merchant, by reason
 “ of the multitude of all kinds of riches with
 “ *iron, tin, and lead*, they traded in thy fairs.”
 Now it is well known, that this island abounds
 in these different articles of commerce; but
 where is an island in all the Mediterranean
 Sea, that produceth *tin* in sufficient quantities
 (like this island) to become a great article of
 trade? We know of none. And therefore
 conclude the Holy Spirit here speaks of the
 island of *Great Britain*. And if we add hereto,
 what Herodotus says of the importation of *tin*,
 into the different countries of the Levant in
 his time; we shall then have but little rea-
 son to doubt, that the Holy Spirit, by this
 prediction

prediction concerning Tarshish, meant our island. For says he, “ The Phœnicians applied themselves to make long voyages, “ and used to carry the merchandizes of “ Egypt and Assyria into divers parts. Yet “ I have never seen any man who, by his “ own experience, could inform me, concerning the nature of that sea, which bounds “ the extremities of Europe. However it is “ certain, that *amber* and *tin* come from the “ *remotest* parts : but I have nothing certain “ to relate concerning the western bounds of “ Europe. Neither can I assent to those who “ tell us of a river, by the Barbarians called “ *Eridanus*, which they say furnishes *amber*, “ and runs northward into the sea. I know “ as little of the islands called *Cassiterides*, “ from the *tin* which is thence imported “ among us.” Thus doth this venerable historian, give us his testimony, that *tin* was imported into those countries of the Levant, bordering on the most eastern parts of the Mediterranean Sea, (and such were Tyre and Sidon) from the great islands beyond the most western coasts of Europe ; which islands must be the isles of Great Britain. We therefore conclude, that the Holy Spirit, by the ships
of

of Tarshish, most undoubtedly, here speaks of those that belong to England. From whence we infer, that this island shall be among the first of the nations, to convey you to your own country at the appointed time. You will then do well, to consider likewise these things; as perhaps much may depend hereon, concerning your future welfare. At the same time we cannot but exhort you to remember, that before this day comes, you have much to do, to conciliate and obtain the favour of the great eternal JEHOVAH. This you may learn from the writings of the Prophets in general; and in particular from those of the Prophet Ezekiel: from the whole tenor of whose writings, and more especially from those in his 36th, 37th, 38th, and 39th chapters, it should seem, you will have great occasion to implore the aid of the LORD GOD. For from the various and sublime declarations of the Holy Spirit therein, there is great reason to think, that the Turks, the descendants of Meshech and Tubal, will either oppose your restoration, or come against you after your restoration, with large and powerful armies. At which time the Lord hath declared, he will magnify himself and sanctify himself, in the eyes of many nations;

nations ; by calling for a sword against Gog, the chief Prince of Meshech and Tubal : the descendants of whom we know the Turks to be, and that there is no other nation, of that lineage, upon the face of the whole earth, so powerful as them.

Now the description of the great day of God's vengeance against this nation, it must be confessed, greatly exceeds that of any other, in all the sacred writings. For although the great day of his wrath against your forefathers was very terrible indeed, yet was there a remnant left, whose posterity was again to take root downward, and to spring forth upward. But as for this Prince and people, the Holy Spirit declares, they shall come to their end and none shall help them. For of this power, it should seem, the Angel Gabriel plainly speaks, in the latter part of the 11th chapter of the Prophet Daniel ; where he makes known to the Prophet what was noted in the scripture of truth. And we cannot help thinking, that what is spoken in the last verse but one of that chapter, has a reference to the present time. For of that power of whom the Angel there speaks, he says, “ Tidings out of the *East* and out of the “ *North* shall trouble him ; therefore he shall

“ go

“ go forth with great *fury* to destroy and *utterly* “ to make away many.” And whoever reflects on the various circumstances attending the rise and progress of the present war, will find there is a great similarity between that prediction and this event. We cannot also but notice, that it is a well known fact, that during the course of this war, they have fought with singular *fury*; and, what is worthy of remark, their orders to their Generals at the commencement of the war, was *utterly* to destroy, and to exterminate the Russians, from off the face of the earth. It may not also be amiss to observe here, that this aversion of theirs to the Russians seems to arise from a tradition that is said to be current among them and the Greeks, that their empire shall be destroyed by that great power.

This we learn from the writings of Sir Paul Rycaut, who lived some years among the Greeks, and published an account of the state of that church in his time. Wherein he says, “ the Muscovites have a great respect “ and reverence for the head of the Greek “ church; and the Greeks on the other side “ have an esteem and affection for the Mus- “ covites, as for those whom ancient prophe-
“ cies

cies mention, to be designed by God for
 “ their avengers and deliverers in after ages.”
 This tradition, we are also told, is current
 among the Turks, and probably they derived its
 origin from them; and it is likely the Greeks
 have founded it on some of the predictions in
 the writings of Daniel, and the apocalypse of
 St. John; and perhaps on that mystical ex-
 pression, which we have in the book of
 Daniel, of *a time times and half a time*.
 Which expression, as we meet with it in the
 last chapter of this Prophet, we cannot also
 but think, has a reference to that empire. For
 in the chapter preceding this, after that verse
 which we have above quoted, the Angel men-
 tions, their coming into the Holy Land (as we
 understand it) to plant their tabernacles, or pitch
 their tents, betwixt the seas in the glorious Holy
 Mountain. After which he informs Daniel,
 that at that time, Michael the great Prince
 should stand up, who standeth for his people,
 and that there should be a time of trouble,
 such as never was since there was a nation.
 Then he goes on and tells him of the rewards
 and blessings, that should await the wise and the
 righteous. Finally commanding him, to shut
 up the words and seal the book; even to the
 T time

time of the end. Immediately upon which we find the Prophet had a vision, whereby he was given to understand by this mystical phrase, how long it should be to the end of those wonders, of which the Angel had been giving him a narrative. For he says, “ then I Daniel
 “ looked, and behold there stood other two,
 “ the one on this side of the bank of the river,
 “ and the other on that side of the bank of
 “ the river. And one said to the man cloathed
 “ in linen, which was upon the waters of the
 “ river—How long shall it be to the end of
 “ these wonders? And I heard the man cloathed
 “ in linen, which was upon the waters of the
 “ river; when he held up his right hand and
 “ his left hand unto heaven, and swear by
 “ him that liveth for ever and ever, that it
 “ shall be; for *a time times and half a time.*”

Now this mystical expression was never attempted to be developed, by any one born of a woman; until Jesus Christ came into the world, did all he was to do, suffered all he was to suffer, and ascended up into heaven; thereby leading captivity captive, that he might receive gifts for men, and thenceforth be endued with all power in heaven and in earth. At which time, our scriptures inform
 us,

us, he sent his Angel unto his servant John; to signify unto him those revelations, which God the Father gave unto Christ, to shew unto his servants things which must shortly come to pass. In which revelations, the Lord hath been graciously pleased to disclose, more fully than by the former Prophets, his merciful intentions to his people; and his kind thoughts toward them. For of these his mercies, the Holy Spirit declares he had spoken in old times, by his servants the Prophets of Israel, for many years. By the declarations of the Holy Ghost also, we are given to understand, that after the accomplishment of God's indignation against you, and the purification of his elect amongst us; he will then create new times, make Jerusalem the joy of the whole earth, and establish peace in the world. These sayings we are certain are faithful and true. And he who witnesseth these things, saith, surely I come quickly, and my reward is with me to give to every man according as his work shall be. And he who testifieth this, declareth also to us, more particularly than he ever did, by the former Prophets, when this great event shall take place. "For God, who at sundry
 " times, and in divers manners, spake in time

“ past, unto the fathers by the Prophets, hath
 “ in these last days spoken unto us by his
 “ dear Son, whom he hath appointed heir of
 “ all things, by whom also he made the
 “ worlds, and hath anointed him with the
 “ oil of gladness above his fellows.” Let us
 then, brethren, from a real love of truth, sin-
 cerely endeavour to enquire after, and search
 the scriptures to find out, that great day,
 whereof the LORD GOD saith, *this is the day*
whereof I have spoken. That great day which
 was and is to terminate, the *time times and*
half a time. That mystical expression which
 Daniel declares he heard but understood not.
 And who, when he enquired what was to be
 the end of these things, was answered in these
 words: “ Go thy way Daniel, for the words
 “ are closed up, and sealed, till the time of
 “ the end.” Where, by the term words,
 the Holy Spirit, it should seem, meant this
 enigmatic phrase: which expression we also
 meet with in the vision which Daniel saw, in
 the first year of the reign of Belshazar, King
 of Babylon. Wherein it was declared to him,
 that they comprehended that great period of
 time, during which the Saints of the Most
 High, were to be given into the hands of that
 wicked

wicked and ungodly power, which was to arise in the latter days; and was to speak great words against the Most High, and to wear out the Saints of the Most High, and think to change times and laws.

But when the termination of this great period is arrived, then we learn the ungodly thrones are to be cast down, the Ancient of Days to sit, and the books be opened. And then, because of the voice of the great words, which this ungodly power hath spoken, it is said, the beast will be slain, his body destroyed and given to the burning flame; and thenceforth his dominion taken away, consumed and destroyed unto the end. Then also we find the Saints of the Most High “shall take the
 “ kingdom and possess the kingdom for ever,
 “ even for ever and ever. And the kingdom
 “ and dominion, and the greatness of the
 “ kingdom under the whole heaven, shall be
 “ given to the people of the Saints of the
 “ Most High: whose kingdom is an everlasting kingdom, and all dominions shall serve
 “ and obey him. Hitherto is the end of the
 “ matter.”

Thus far were the communications of the Angel unto Daniel, and by him to the rest of mankind;

mankind; but no farther did the Lord God disclose this great mystery, until the Messiah came, and had triumphed over Death and Hell. But at that time, was he graciously pleased to develope this mystical expression. For then, in those revelations which he gave unto Christ to shew unto his servants, he gave us to understand; that the *time times and half a time*, meant three years and a half of twelve months each, and each month thirty days; making in the whole forty-two months, or twelve hundred and sixty prophetic days. For in these revelations the Church of Christ is represented to us under the similitude of a woman, cloathed with the *sun*; and the *moon* under her feet, and upon her head a crown of twelve stars. Thereby aptly signifying to us, the conquest that Christ, by himself and his Apostles, should gain, over the beast and the false Prophet, *Rome* and the *Porte*. For the Holy Spirit, by the Prophet Isaiah, it appears, speaks of them, in the latter part of the 24th chapter of that Prophet, when it says, “ Then the *moon* shall be confounded, “ and the *sun* ashamed, when the Lord of “ Hosts shall reign in Mount Zion, and in “ Jerusalem, and before his Ancients gloriously.”

“ oufly.” For we cannot but understand this verse in a figurative sense; and that by the *sun* is here meant the Roman power, and by the *moon* that of the Turks, whose standard is well known to be the *Crescent*. And when the Holy Spirit says, by the Prophet Joel, that before the great and the terrible day of the Lord come, “ the *sun* shall be “ turned into darkness, and the *moon* into “ blood;” we cannot also but understand this figuratively likewise, of these two mighty powers; however it may happen hereafter, to be literally so in appearance.

Now in this allegory, wherein we believe the Church of Christ is thus figuratively represented, by the similitude of a woman cloathed and adorned in this wonderful manner, we also find the world represented under the figure of a wilderness. Wherein the woman was to be fed for a thousand two hundred and threescore days: a period of time that is, as we are informed in this allegory, equal to a time times and half a time. For herein it is also said, she was to be there nourished, for a time times and half a time, from the face of the serpent. And for so long a time, we find that power was to endure, which is represented by the figure

figure of a beast with seven heads and ten horns; who was to blaspheme the name of God, and his tabernacle, and them that dwell in heaven: for it is said, that power was given unto him to continue forty and two months. The same time, we find, was also allotted for the two witnesses (or the eastern and western churches) to prophecy or teach under afflictions. For it is there declared, “ I
 “ will give power unto my two witnesses, and
 “ they shall prophecy a thousand two hundred
 “ and threescore days cloathed in sackcloth.” During which time, we also learn, the Holy City was to be trodden under foot; for it is said, the Gentiles shall tread the Holy City under foot forty and two months. The same time we find also signified by *three days and a half*, during which the dead bodies of the witnesses were to lie in the great city, which spiritually is called Sodom and Egypt. At the end of which time, the Spirit of God was to enter into them, and they were to stand upon their feet. Now by all these different expressions, we are informed, that *a time times and half a time*, meant twelve hundred and sixty prophetic days. Which days also, like the foregoing ones, doubtless are to be
 under-

understood, as signifying so many common days, or days of weeks, or days of months, or days of years. But as 1260 common days are only three years and a half, and 1260 weeks but little more than 24 years, and 1260 months but 105 years; we from hence conclude they likewise meant 1260 years; because we know the true disciples of Christ, have been persecuted, by the two great powers of *Rome* and the *Porte*, for above a thousand years.

Hence we are fully convinced, that it is those two powers that are represented in these allegories, by the *Beast* and the *false Prophet*; and that they, together, constitute what we call the power of Anti-Christ. And this because their principles, their persuasions, and their actions, are all diametrically opposite, to those that were taught by Christ and his Apostles; of which you cannot be ignorant. You also must doubtless believe, that when the Messiah's kingdom shall be established here on earth, by the abolition of these ungodly powers, that then his government must be consonant to the doctrines taught in the gospel; because they are perfectly agreeable to the nature of his kingdom, as it is described

in the writings of Moses and the Prophets. Of this we are fully convinced, as knowing that his kingdom must be established in peace and holiness. But with respect to the time, of the establishment of the Messiah's temporal kingdom; it is fully evident your forefathers, in the days of his incarnation, were totally ignorant; because they did not understand the scriptures, and were slow of heart to believe all that Moses and the Prophets had written concerning him. Neither did Christ think it expedient, before he ascended into heaven, to develope this mystery; nor to acquaint his Apostles with the time, when he would establish his glorious kingdom. For at the time of his ascension, when they asked this question of him, "Lord wilt thou at this time restore again the kingdom to Israel?" He said unto them, "it is not for you to know the times or the seasons, which the father hath put in his own power." But we now are well informed of them. And we at this day are fully convinced, even according to the predictions of the Holy Spirit in the writings of the Prophet Daniel, that the Messiah's temporal kingdom was not then to be established here on earth; nor until the dominion should be taken away,

away, consumed and destroyed, of those ungodly powers, that were to arise in the latter days: and were to constitute the church of Anti-Christ. For these bounteous blessings, we joyfully join with Daniel; and say—"Blessed be the name of God for ever and ever: for wisdom and might are his, and he changeth the times and the seasons; he removeth Kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth in him." We also therefore praise and glorify his holy name, not only for that he hath graciously been pleased thus to reveal these things unto his people; but because he hath also assured us, in the holy writings, that there was to be a threefold coming of the Messiah. The first at his *incarnation*, the second (if we may so say) at his *installation*, and the third at his *glorification*, in the end of the ages.

To prove this position, we need not to make any quotations from the scriptures; for the Holy Spirit, by all the Prophets since the world began, hath continually and uniformly

spoken of these things. And although we meet with no express declaration, in the holy writings, of the duration of the Messiah's temporal kingdom, any where but in those revelations which Christ sent by his Angel to his servant John; yet there appears to be some intimation of this likewise, from the creation of the world: that is to say, by the number of days, wherein God created the heaven and the earth, and by his blessed institution of the holy sabbath. From whence, it should seem, it was given us to understand, that after the world had been, less or more, under the influence of the devil for near six thousand years; God Almighty would then give it a gracious sabbath of rest and peace, for another thousand years, under the peculiar government of the Messiah. Yet are we not authorized to affirm, that Christ will come in person, when this his kingdom shall commence; because it appears that the Angels, at the time of his ascension into heaven, did not declare the time of his descension from heaven. For we learn, that they only said to his Apostles, "Ye men of Galilee, " why stand ye gazing up into heaven? This " same Jesus, which is taken up from you " into heaven, shall so come in like manner, " as

“ as ye have seen him go into heaven.” But notwithstanding the Angels did not then declare the time of this his glorious personal appearance ; and therefore we conclude it to be at the end of the ages, when he shall come in all his glory to judge both the quick and dead, and to reward every man according to his works ; yet have we reason to think, that there will be at Jerusalem, a visible manifestation of the glory of the Lord ; when he shall begin to reign over you, and to sit on the throne of his father David. For, by the Prophet Zechariah, the Holy Spirit says, “ Sing
 “ and rejoice, O daughter of Zion ; for lo,
 “ I come, and I will dwell in the midst of
 “ thee, saith the Lord.” Again, “ Thus
 “ saith the Lord, I am returned unto Zion,
 “ and will dwell in the midst of Jerusalem ;
 “ and Jerusalem shall be called a City of
 “ Truth, and the Mountain of the Lord of
 “ Hosts, the Holy Mountain. And the Lord
 “ shall inherit Judah, his portion *in the Holy*
 “ *Land*, and shall choose Jerusalem again.”
 And more particularly still, “ Thus saith the
 “ Lord of Hosts, it shall yet come to pass,
 “ that there shall come people, and the inha-
 “ bitants of many cities, and the inhabitants
 “ of

“ of one city shall go to another, saying, let
 “ us go speedily to pray before the Lord,
 “ and to seek the Lord of Hosts; I will go
 “ also. Yea many people and strong nations
 “ shall come to seek the Lord of Hosts in
 “ Jerusalem, and to pray before the Lord.”

Again, “ Thus saith the Lord of Hosts, in
 “ those days it shall come to pass, that ten
 “ men shall take hold out of all languages of
 “ the nations, even shall take hold of the
 “ skirt of him that is a *Jew*, saying, we
 “ will go with you; for we have heard that
 “ God is with you.” “ And it shall come to
 “ pass, that every one that is left of all the
 “ nations which came against Jerusalem, shall
 “ even go up from year to year to worship the
 “ King, the Lord of Hosts, and to keep the
 “ Feast of Tabernacles. And it shall be that
 “ whoso will not come up of all the families
 “ of the earth unto Jerusalem, to worship
 “ the King, the Lord of Hosts, even upon
 “ them shall be no rain.” “ This shall be the
 “ punishment of all nations, this the plague
 “ wherewith the Lord will smite the heathen,
 “ that come not up to keep the Feast of
 “ Tabernacles.” For, “ in that day shall
 “ there be (even) upon the bells of the horses,

“ HOLI-

“**HOLINESS UNTO THE LORD.**” Now these days, and these things, we have never yet seen come to pass; we therefore know they are still in the womb of futurity: and that the Lord will yet return unto Zion, and will dwell in the midst of Jerusalem; for the mouth of the Lord hath spoken it. But why think ye, that it is here said, all the families of the earth should go up year by year to worship the King, the Lord of Hosts? if the **LORD GOD** was not then and there visibly to be tabernacled in **THE WORD**; the great **MESSIAH**; through whom all his Father’s glory shines, with undiminished lustre. We think this to be the great reason, and the grand cause of this injunction. Yet cannot we say what kind of visible appearance this will be; but we know that it will be such a glorious manifestation of the Divine presence, as will sufficiently evince the truth of these predictions: and forcibly induce all God’s people to obey this great and gracious commandment. Now we know, there have been some persons who have thought, and that there are those who do now think, that the conflagration, the resurrection, and the final day of judgment, is to follow soon after your restoration.—Of this opinion, it should

should seem, is Mr. Levi. For in his First Letter to Dr. Priestly, p. 55 and 56, he says; that when you are redeemed from the present long captivity, and are gathered together, the resurrection of the dead is immediately to follow. But we think this not consonant, but contrary, to the whole tenor of all the holy writings. For they uniformly declare, that when God's indignation is accomplished; he will bless all his people. As also that after you have been many days, (as you have now been for 1700 great prophetic ones) without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; you should then return and seek the Lord your God and *David* your King: and should fear the Lord and his goodness in the latter days. And *then* long enjoy the fruit of your labours. But how could this be, if the day of judgment, and the commencement of the Messiah's temporal kingdom, were to take place together, or closely follow each other? Or how could it then be said to be in the latter days, wherein you were to enjoy peace and happiness? Seeing the destruction of the world must precede, and a new creation succeed,

ceed, to the great and awful day of the general resurrection.

Hence we conclude, Mr. Levi must err in his judgment, respecting this matter; and likewise all other persons in theirs, who make these or the like conclusions: and that both he and they, do not rightly understand the scriptures, concerning the Messiah's sabbatical kingdom: or the millenary reign of Christ and his Saints upon earth. For it is fully evident from the writings of Moses and the Prophets, as well as from the Evangelists and Apostles, that this glorious event must take place on the abolition of the ungodly power of Anti-Christ. At which time we think, without a doubt, all the faithful, both in heaven and on earth, will constitute Christ's glorious church triumphant; all worshipping and praising him, who was, and is, and is to come, the LORD'S ANOINTED. Let us then, brethren, meekly endeavour, devoid of all bitterness and gall, truly to trace out that great day; when the Lord God Almighty, will doubtless demolish the dominion of this ungodly power, and eternally establish that of his own dear Son. For on the knowledge of this circumstance, you, as well as we, may

also found another rational hope, that your future felicity and great glory, is certainly near at hand. For we are not ignorant of that great mystery, that blindness in part has happened to you, until the times of the Gentiles are fulfilled. And as many persons of your nation, were partakers of the mercies of God, in the days of the Apostles; so we know the whole of it will begin to be saved with an everlasting salvation, at the end of the *time times and half a time*. Well, therefore, spake one of your Rabbies in saying, "When Rome shall be destroyed there shall be redemption for Israel," for so say we; because we believe the present impotent remains of that great kingdom, constitutes one great branch of Anti-Christ. Wherefore knowing this, and that, as we have already shewn, this mystical expression signified 1260 common years; you will doubtless very readily conceive with us, that nothing more is necessary, to discover the time of the termination of this great period, than to find out that of its commencement; i. e. by investigating the origin of the power of Anti-Christ, in its two great branches, of the Beast and the false Prophet. In order then to obtain this great requisite, we
must

must have recourse to the history of the rise of these two great, idolatrous, and persecuting powers; that is to say, the Papal and the Mahometan. Now by the history of the rise and progress of the Papal power, we find that the blasphemous supremacy of the Pope, was established in the year *six hundred and six* of our æra; by virtue of a grant, from the wicked tyrant Phocas, a Roman Emperor. And from the history of the life of Mahomet, we learn that in the very same year, that false Prophet first composed his compound of lies, impiety and blasphemy, which constitutes the Alcoran. And at that time, both these powers attempted to establish their false religion, and ungodly empire, by imposture and impiety. And from that time to this, their followers have endeavoured to propagate their false tenets, and to impose their falsehoods and their forgeries upon mankind, both by fire and sword.

This year therefore, we say, was the æra of the commencement of the empire of Anti-Christ; or those two impious powers, described in the two visions of the Prophet Daniel, which he saw in the third year of the reign of Belshazar King of Babylon, and in the third year of the reign of Cyrus, King of Persia. In the former

of which the Papal power, and in the latter the Infidel, is plainly described. And they may both properly be said, to constitute one great Anti-Christian power; as the impious doctrine of *Persecution*, is the great tenet of them both; which is the very reverse to that of Christ, whose great commandment was, and is, and ever will be, *Brotherly Love*. If to this consideration then, we add the well-known circumstance; of the city of Constantinople, having been successively, the capital of the Roman and the Turkish empires; it will serve to confirm our conclusions. And, admitting these facts and conclusions to be just and true, we say, the total destruction of these two impious empires, will take place about the year 1866 of our æra. Consequently it will be about *seventy-seven* years hence, and *forty-nine* years, or one jubilee period, after the termination of the *two thousand three hundred days*; reckoning their commencement from the battle of Marathon. Then, and not till then, do we expect your complete conversion to Christianity. For after the LORD GOD had declared, by the Prophet Ezekiel, (ch. xxxvii.) the certainty of your restoration in the latter days; we find the Lord also commanded the

Prophet

Prophet to prophecy against Gog, the Land of Magog, and to declare, that they should come against the Mountains of Israel in the latter years; and that they should come against you as a cloud to cover the land in the latter days.

At which time likewise the Lord declares he will be sanctified in them, before your eyes; and make them know that he is the Lord.

“ Behold it is come and it is done, saith the

“ LORD GOD; this is the day whereof I have

“ spoken. And I will set my glory among

“ the heathen, and all the heathen shall see

“ my judgment that I have executed, and

“ my hand that I have laid upon them. So

“ the House of Israel shall know that I am

“ the Lord their God from *that day and for-*

“ *ward.*” Knowing these things, therefore,

we boldly blow the trumpet in Zion, and

found an alarm in God’s Holy Mountain;

for thus saith the Holy Spirit, “ the day of

“ the Lord cometh, for it is nigh at hand.

“ A day of darkness and of gloominess, a day

“ of clouds and of thick darkness, as the morn-

“ ing spread upon the mountains (*against*) a

“ great people and a strong; there hath not

“ been ever the like, neither shall be any more

“ after it, even to the years of many genera-

“ tions.”

" tions." " The *sun* and the *moon* shall be
 " darkened, and the *stars* shall withdraw
 " their shining." For then shall Idolatry and
 Infidelity, Rome and the Porte, be no more.
 Ought ye not then, brethren, likewise to
 " blow the trumpet in Zion, and sanctify a
 " fast, call a solemn assembly, sanctify the
 " congregation, and gather all the people to-
 " gether into the House of the Lord your
 " God? And there rend your hearts and not
 " your garments, and turn unto the Lord
 " your God; for he is gracious and merciful,
 " slow to anger and of great kindness, and
 " repenteth him of the evil. Who knows if
 " he will return and repent and leave a blef-
 " sing behind him." If you will but join in
 the prayer with the mariners of Joppa, when
 they cast Jonah into the sea; and cry aloud
 unto the Lord God and say, " We beseech
 " thee O Lord, we beseech thee, let us not
 " perish for this man (Jesus Christ's) life,
 " and lay not upon us innocent blood; for
 " thou O Lord hast done as it pleased thee."
 " Then will the Lord be jealous for his land,
 " and pity his people. Yea the Lord will
 " answer and say unto his people, behold I
 " will send you corn and wine and oil, and
 " ye

“ ye shall be satisfied therewith : and I will
 “ no more make you a reproach among the
 “ heathen.” “ Prove me now herewith, saith
 “ the Lord of Hosts, if I will not open you
 “ the windows of heaven, and pour you out
 “ a blessing, that there shall not be room to
 “ receive it ; and all nations shall call you
 “ blessed, and it shall come to pass that at even
 “ time it shall be light.” Hearken then now,
 we beseech you, brethren, to the word of the
 Lord, and he will most assuredly be a light
 unto your paths ; for the mouth of the Lord
 hath spoken it. And for your greater conso-
 lation, you will perhaps do well to call to
 mind with us, what the Lord answered to the
 Prophet Habakkuk ; when he stood on his
 watch, and the Lord said to him, “ Write
 “ the vision and make it plain upon tables,
 “ that he may run that readeth it, for the
 “ vision is yet for an appointed time ; but at
 “ the end it shall speak and not lye ; though
 “ it tarry, wait for it, because it will surely
 “ come, it will not tarry.” But what vision
 think you was it, of which the Lord here
 spake ? Doubtless it was that vision relative
 to that ungodly power which we, for the rea-
 sons before assigned, call Anti-Christ. Of
 whom

whom we have, both a lively and picturesque description, in the same chapter of this Prophet; and afterward a woe pronounced against him. For thus saith the Lord, “ Woe unto
 “ him that saith to the wood awake ; to the
 “ dumb stone arise ; it shall teach ! ” and such we know to be the Papal power. Again, the Lord here says, “ Woe to him that buildeth
 “ a town with blood, and establisheth a city
 “ by iniquity ! Woe to him that increaseth
 “ that which is not his ! how long ? Woe to
 “ him that coveteth an evil covetousness to
 “ his house, that he may set his nest on high,
 “ that he may be delivered from the power
 “ of evil.” And such we know is the power of the Porte ; and such together is the power of Anti-Christ. Of whom, therefore, the Lord here also says, “ Because thou hast spoiled
 “ many nations, all the remnant of the people
 “ shall spoil thee ; because of men’s blood,
 “ and for the violence of the land, of the
 “ city, and of all that dwell therein. For
 “ the earth shall be full of the knowledge of
 “ the glory of the Lord as the waters cover
 “ the sea.” And in short, on this vision, all the Prophets speak without exception. Wherefore it should seem it is, that “ Thus saith the
 “ LORD

“ LORD GOD, O Gog art thou not *he* of
 “ whom I have spoken in old time by my
 “ servants the Prophets of Israel many years?”

It may not perhaps, therefore, be thought by you a presumptuous question, if we should ask,—Is not now the Lion, the Lion of the Tribe of Judah, come up from his thicket? And is not the destroyer of the Gentiles already on his way? Is he not gone forth from his place to begin to make the Land, the Land of Magog, desolate? Whose ultimate end is, that he shall fall upon the Mountains of Israel and shall have a place of graves in Israel; where, says the Lord, they shall bury Gog and all his multitude. May we not therefore justly call on you to weigh well these things; to ruminate rationally on them, and devoutly digest them in your minds? Seeing you are the Lord’s witnesses, that he confirmeth the word of his servant, and performeth the council of his messengers.

Besides which, we not only think we may, but that we also ought, to do this; because the Lord hath said, “ My people perish for
 “ lack of knowledge, and no man layeth to
 “ heart.” You will not therefore, I trust, take any thing amiss that hath here been said,

to induce you to make these things the subject of your most serious consideration. On the contrary, we hope you will candidly give us credit for our good intentions. And, that no doubts may remain in your minds, concerning the reality of the near approach of these great events ; we shall now endeavour to adduce some few of those facts, circumstances, and calculations, that serve to confirm the truth of our Chronology ; and whereon these computations must depend in several instances.

Previous to this, however, we must here endeavour to rectify a mistake, relative to the duration of the reign of the Emperor Tiberius, from the decease of Augustus to that of his own death. For there are some authors who have affirmed it to have been 22 years and 7 months. Whereas it appears from Josephus, it was only 20 years and 7 months. And that his period of 22 years 5 months and 3 days, in book XVIII. chapter vi. of his Antiquities ; was that which elapsed, from the time that Tiberius was first associated with Augustus in the government of the exterior parts of the empire, until that of his own death. This we learn from hence—First, Josephus says, in book XVIII. chapter iv. sect. 2. Antiq.
that

that Pontius Pilate, when he had tarried 10 years in Judea went to Rome; in obedience to the commands of Vitellius, the President of Syria: in order to answer before the Emperor to some accusations laid against him by the Samaritan Senate; but that before he could get to Rome the Emperor was dead. He also informs us, in chapter vi. section 5. of the same book, that Pilate succeeded Gratus, who had been Procurator 11 years. And that they were the only two Governors sent into Judea by Tiberius. He likewise says, their governments together made up the whole of this Emperor's reign. Whereby he doubtless meant, the whole time from the death of Augustus to that of Tiberius; because he also says, chapter ii. that Gratus succeeded Annius Rufus; and that Augustus died during the government of Rufus. But it is evident that he does not there mean, the whole time that Tiberius reigned over the provinces; because he says, (book XVIII. chapter vi. section 10.) that he died "after he had held the government 22 years 5 months and 3 days." And since he died the 16th of March, U. C. 788, if we reckon this period backward, we shall find it must have began on the 13th of October;

whereas it is well known, Augustus died on the 19th of August.

Hence it appears certain, that he reckons this time, from that when Tiberius died to that when he was joined with Augustus in the government of the external parts of the empire: and this association of Tiberius with Augustus, we learn from *Velleius Paterculus* and *Suetonius*, must have been about 2 years before the death of Augustus. From thence we come to know Tiberius reigned only 21 years, or rather, about $20\frac{1}{2}$, from the death of Augustus; and consequently the administration of Gratus and Pontius Pilate in Judea filled up the whole of that time.

Hereby also we are enabled to correct an error in Ptolemy's Canon, at article 28 of the Second Part of our Chronology; where it is said, that from the death of Augustus to that of Tiberius was 22 years; whereas it is evident from hence it should be only 20. This error, therefore, gives the number of years, from the destruction of Jerusalem by the Babylonians to that by the Romans, in the 2d of our general articles at page 35, 2 years too much, and the 3d 2 years too little. The sum total, therefore, in each of these three articles should

should be as follows, viz. $3456+722+1652=$
 5830 , the present age of the world. But as
 this sum total is the same as that at page 35 ;
 we have put it in that manner there, in order to
 point out, and here rectify, this mistake. This
 it was the more necessary to do, because St.
 Luke reckons the years of Tiberius from the
 death of Augustus: and consequently what
 this Evangelist reckoned to be the 15th year
 of that Emperor, would have been the 17th,
 from his association in the government; and
 likewise the 18th his 20th, as reckoned from
 these two epochas. These different methods
 of reckoning, the time of the commencement
 of the reign of this Emperor, has caused this
 mistake; but being thus rectified, Josephus
 will be found to agree with St. Luke, in all
 his relations of the same and similar events.

As a farther confirmation of what we have
 here said, we observe that Josephus also says,
 in chapter iv. section 3. of this same book,
 that Vitellius went up to Jerusalem at the
 time of the Passover, in the 20th year of Ti-
 berius; and then deposed Caiaphas from the
 office of High Priest: appointing Jonathan in
 his stead. And in section 3. of chapter v. he
 informs us, that in the year following, when
 the

the Prefident was marching his army through Judea, againſt Areta, King of Arabia Petrea, the principal inhabitants of Judea met him, and deſired of him not to march through their land ; by reaſon of the many images in their enſigns, which the laws of their country would not permit them to overlook. Whereupon, ſays he, Vitellius ordered his army to march along the great Plain, while he himſelf, with Herod the Tetrarch, and his friends, went up to Jeruſalem, to offer ſacrifices to God, at an approaching ancient festival ; which alſo was doubtleſs that of the paſſover ; becauſe it appears to have been ſoon after the death of Tiberius. For this author likewiſe tells us, that within three days after his arrival in the city, he deprived Jonathan of the High Prieſthood, and gave it to his brother Theophilus. But that on the 4th day, he received letters, that informed him of the death of Tiberius ; which occaſioned him to recall his army, and order them to return home ; whiſt he retired to Antioch, until he received farther orders from the new Emperor.

According to this reckoning, therefore, Tiberius died in the 21ſt year of his reign. In order then to reconcile theſe ſeemingly contradictory

tradiçtory accounts in this author, we must conclude, that he reckons these years from the death of Augustus. And that in chapter vi. section 10, he reckons the whole duration of this Emperor's reign, from the time of his being associated in the government with Augustus. We have also another proof of this from his writings. For in book XVII. chapter viii. section 1. he says, that Herod the Great died in the 37th year after he had been declared King by the Romans; and that at his death he gave Gaulonitis, and Trachonitis, and Paneas, to his son Philip. He likewise informs us, in book XVIII. chapter iv. section 6. that this Philip died in the 37th year of his reign, as Tetrarch of Trachonitis and Gaulonitis; and that this was in the 20th year of the reign of Tiberius. Again, in book XX. chapter x. section 1. he says, " the number of the High Priests from the days of
 " Herod until the day when Titus took the
 " Temple and the City, and burnt them,
 " were in all twenty-eight: the time also
 " that belonged to them was an hundred and
 " seven years." Now as both Herod and Philip, each of them, died in the 37th year of their respective reigns, the sum of their

two reigns could not be less than 72 years; if then we deduct 72 from 107, we have 35 for the number of years from the 20th year of Tiberius to the time that the Temple was destroyed by Titus; according to which there could be but 1 year from the death of Philip to that of Tiberius. This appears from the account of the duration of the reigns of the Roman Emperors; according to Josephus, and the Roman historians. From whom I learn they were, from the death of Tiberius to that of Adrian, exactly as follows, viz.

	Yrs.	Mos.	Ds.
From the death of Tiberius, on March 16, U. C. 788, to that of Caius Caligula, was	-	3	10 8
From the death of Caius to that of Claudius, was	-	13	8 19
From the death of Claudius to that of Nero, was	-	13	7 27
From the death of Nero to that of Galba, was	-	0	7 7
From the death of Galba to that of Otho, was	-	0	3 0
From the death of Otho to that of Vitellius, was	-	0	8 5
			From

			Yrs.	Mos.	Ds.
From the death of Vitellius to					
that of Vespasian, was	-		9	6	4
From the death of Vespasian to					
that of Titus, was	-	-	2	2	20
From the death of Titus to that					
of Domitian, was	-	-	15	0	5
From the death of Domitian to					
that of Nerva, was	-	-	1	4	8
From the death of Nerva to that					
of Trajan, was	-	-	19	6	15
From the death of Trajan to that					
of Adrian, on the 10th of July,					
U. C. 889, was	-	-	20	10	29
Total			101	3	15

And this account of the duration of the reigns of these Emperors, from the first year of the reign of Caligula to that of the thirteenth of Domitian, I find confirmed by two peculiar circumstances in Josephus. For in book XX. chapter xi. section 2. of his Antiquities, he says, the *thirteenth* year of Cæsar Domitian was the *fifty-sixth* year of his own age. And in section 1. of his own life, he informs us that he was born to Matthias, in the first year of the reign of Caius Cæsar.

Z

Now

Now according to this table of these reigns, it appears that, from the first year of Caius Caligula to that of the twelfth year of Cæsar Domitian, both inclusive, was fifty-six years and a half. If, therefore, Josephus was born after the sixth month of the first year of the reign of Caligula, as doubtless from this account he was, then in the beginning of the thirteenth year of Domitian, he must have been in the fifty-sixth year of his age.

These two circumstances, therefore, confirm the truth and accuracy of this table of the reigns of the Roman Emperors, from the death of Tiberius to the thirteenth year of the reign of Domitian. Hence then we can have no doubts, about the time that elapsed, from the passover when Tiberius died to that when Titus laid siege to Jerusalem, in the second year of the reign of Vespasian; which appears to be just 34 years; according to the duration of the reigns in this table. To which if we add 1 year more, for the time from the twentieth year of Tiberius to his death, it makes 35 in the whole; which added to 72, makes 107. The number of years which Josephus says passed away,
from

from the beginning of the reign of Herod to the time that Titus took and destroyed the City and the Temple. Tiberius must therefore have died, according to this account of Josephus, in the twenty-first year of his reign, after the death of Augustus.

This circumstance appears likewise to be confirmed by St. Paul. For in his Epistle to the Galatians, chapter i. and ii. he informs them, that three years after his conversion, he went up to Jerusalem, and abode fifteen days with St. Peter; and that fourteen years after he went up again to the Holy City by revelation, taking Barnabas and Titus with him. At which time, as we learn from St. Luke, in the 24th chapter of the Acts, Paul was bound and put in prison by Felix, the Governor of Judea; and remained there for two years, until Portius Festus came into Judea in the room of Felix. And Josephus informs us, that Festus was appointed to be Procurator by Nero, about the second year of his reign, vide book XX. chapter viii.

Hence we come to know that, the time from Paul's conversion to the second year of Nero, was nineteen years. His conversion therefore appears to have been, either in the

last year of Tiberius or in the first year of Caius Caligula; because the amount of the reigns of Caius and Claudius is $17\frac{1}{2}$ years, to which if we add $1\frac{1}{2}$ year, out of the reign of Nero, it makes 19. Hence also we conclude, the conversion of Cornelius was not before the first year of Caius; because that of Paul appears, from the 9th chapter of the Acts of the Apostles, to have been a little while before that of Cornelius. And we reckon that of the latter to have been about the beginning of the second year of Caligula. At which time, we are informed the Apostles and Disciples of Christ first began to speak unto the Grecians, and to preach the Lord Jesus. And hence it is that we have a full proof of the accomplishment of that prediction relative to the Messiah, in the latter part of the Prophecy of the seventy weeks; where the Angel says of him, "He shall confirm
 " the covenant with many for one week, and
 " in the midst of the week he shall cause
 " the sacrifice and the oblation to cease." For from the time that Christ began his mission, in the 15th year of Tiberius to this time, was 7 years; and in the 4th of these 7 years Christ was cut off, and thereby made the sacrifice
 and

and the oblation to cease. Those chronologers therefore have erred in their judgments; who have conceived that the Apostles and Disciples of Christ, preached the Gospel to those of your nation only, for the first *seven* years after the *death* of Christ: and such were Usher and others.

This arrangement then, and this comparison, of these testimonies; we trust, will have their due weight with you, and every considerate person. And that they will fully convince you, of the truth of what we have here advanced on the subject. But in order to confirm the whole, and give an indisputable demonstration of the accuracy of the common Christian æra, (notwithstanding all that has been said to the contrary) we shall now endeavour to execute what we before proposed. That is, to prove it by astronomical observations and arithmetical calculations: than which, no man of real consideration and sound judgment can require a greater proof. To accomplish this purpose, we must here first observe; that it stands recorded in the Roman history, from authentic documents; that in the year wherein Nero, their most infamous Emperor, murdered his mother; there was a great solar eclipse, on the 28th of April, according

cording to our reckoning. The historians of those days also fully inform us, that Nero ordered his mother to be killed in the 5th year of his reign. Which year, according to our common æra, was A. D. 59. It must follow, therefore, that our present æra is true; if it can be proved by accurate calculations, founded on the present relative situations and known motions of the two great luminaries, that such an eclipse must have happened there at that time. This task, therefore, we shall here endeavour to perform: to do which, we must again have recourse to those instruments of science, the Astronomical Ephemerides for the present times. By these we are informed, that on the 24th of May, at 20 minutes past 10 at night, for the meridian of London; there was a new moon and central eclipse of the sun, visible in the great ocean, in $154\frac{1}{2}$ of longitude west from London. And that on the noon of that day, there was but about a minute and a half difference, between the moon's place in the ecliptic and that point of her orbit, (which astronomers call her node) necessary to produce a total eclipse of the sun: vide White's Ephemeris. Now by the common principles of astronomy, we know that in less time than 8 years there

there

there cannot be a new moon in the same month within less than 44 hours. The reason of this is, that in 8 years there are 252,455,496 seconds, and that herein there are 99 lunations, wanting 1 day 20 hours 16 minutes 21 seconds. Hence arises that period, well known to the constructors both of your and our kalendars, called the *Oëtenial* Period. They likewise well knew, that there could not be a new moon, in the same month, at the same distance of time from the equinox, within 2 hours, in less time than 19 years; but that in that time there might; because that in 19 years there are 599,581,803 seconds, and that there is contained therein, 235 lunations and 7302 seconds, or 2 hours 1 minute 42 seconds. Hence it is that this period of time has been called the *Decemnoval* Period. At the beginning and end of which, there may be, and there has been, seen total eclipses of the same luminary; at the same place, and at the same time, within the space of 1 hour. Of this there are many instances, but the mention of one may suffice; and wherein it appears the difference was but 29 minutes*. This is that of two

* The cause of this is the anticipation of the new moons, which occasioned the alteration of the Julian to the Gregorian Style.

total eclipses of the moon, seen at Paris in the years 841 and 861 of our æra. The middle of the former of which, it is recorded, was on the 29th of March, at 14 hours 8 minutes; and the latter on the same day of the month, at 15 hours 7 minutes, astronomical time. In the same manner we prove, that there may have been seen, in the same place, different eclipses of the same kind, at the same time of the year, nearly at the beginning and end of of the Octenial Period. Of this, the following example is an instance; which happened in the last century. For it is recorded, that on August the 20th, in the year 1664, there was an eclipse of the sun, and another on August the 22d, in the year 1672, both visible in the same place, according to Ricciolus: vide his Tables. Where it appears, the difference of time, in the same month, of these two eclipses, was 21 hours. But never was it known to happen, nor can it ever be, in less time than 8 years, for the reasons before mentioned. We therefore say we cannot err, with respect to our ascertainment, of the time of this signal eclipse that was seen at Rome; because we cannot make so great an error as 8 years in our estimation of the duration of the reigns of the Roman Emperors; from the
time

time of the crucifixion of Christ, to that of the destruction of Jerusalem and the Temple by Titus. And more especially, because we have shewn, that the table which we have here given of them, is confirmed by Josephus, down to the 13th year of Domitian, from the death of Tiberius.

Now because the present year of this æra is 1789, if we take from thence 59, there remains 1730; for the number of years that have passed away from the month of April, when that eclipse was seen, to the same month in the present year. If, therefore, we multiply 31,556,937, the number of seconds in 1 year, by 1730, it gives 54593,501,010, for the number of seconds in these 1730 years. Which sum divided by 2,551,443, the number in one lunation, gives 21,397 lunations 3 days 4 hours 25 minutes 39 seconds in these years. And if hereto we add 2,276,304 seconds, equal to 26 days 8 hours 18 minutes 24 seconds, it will make just 21,398 lunations, the number contained in these years from the new moon in May this year, to that on April the 28th, A. D. 59, in the 5th year of Nero's reign. And because the eclipse and new moon in May last, was on the 24th of that month,

at 20 minutes past 10 at night; and the vernal equinox on the 20th of March, at 53 minutes past 3 in the morning; this eclipse was at 5,682,420 seconds after the equinox. If therefore we take from the whole, 2,551,443 seconds, or 1 lunation, there comes out 3,406,116 seconds, for the time after the vernal equinox, when the new moon happened at the time of the eclipse that was seen at Rome. Now by White's Ephemeris, I find the conjunction of the luminaries in May this year was in 2 signs, 4 degrees 3 minutes, or 4 degrees and 3 minutes of Gemini. As also, that on the noon of that day, the difference between the moon's longitude and the place of one of her nodes, was but 1 minute and 35 seconds. And by the common principles of astronomy we know that the annual motion of her nodes is nearly 19 degrees 14 minutes and 52 seconds; and that therefore a complete revolution of one of them is performed in nearly 18 years and 256 days. And since this eclipse was at 10 hours and 20 minutes, or 37,200 seconds after the noon of that day; if we take this number 37,200 from 54595,777,314, the time from one eclipse to the other, we shall have 54595,740,114, for the number of seconds from the noon of the

the

the 24th of May this year, to the time of the new moon at the eclipse in A. D. 59. Again if we divide this number by 295,112,108 seconds, the number contained in one half of the revolution of the same node, we shall come to know how near the moon was to one of her nodes; at the time of her conjunction with the sun, in the month of April in the 5th year of Nero's reign. And by this operation, I find there was but 15 seconds and 10 thirds difference at the conjunction. There must therefore have been a very great eclipse of the sun in April that year. But there could not be such another eclipse as this was, in the month of April, for many years either before or after this year. And the only one that I find upon record, that was seen in that month, for many years, either before or after; is a partial one that is said to have been seen at Pekin in China, 19 years, or 1 Decemnoval Period before this that was seen at Rome. At which time there must have been a partial one, according to our computations; and for the reason assigned in page 175, must have been at the same time after the equinox, within about 2 hours and 2 minutes.

A a 2

Hence

Hence it is then, that we have an evident and full proof, that 1719 years have passed away since the Romans destroyed the city and the Temple; because in the foregoing table of the reigns of the Roman Emperors, authenticated by Josephus to that time, it appears there was just 11 years; from the time of your passover in the 5th year of Nero to that when Titus sat down before the Holy City, and encompassed it with his armies. For these 11 years being added to 1719 makes 1730, the number of years since that year of Nero's reign. And because it plainly appears, from what we have here fully set forth, that Christ was crucified 36 years before this passover; we are absolutely certain, that seventeen hundred and fifty-five years have now passed away since his crucifixion; and that therefore he must have been cut off on the day of the equinox, as it comes out according to our computation in page 89. Which computation is confirmed, by one of the most ancient of all the historical testimonies, that we have upon record. For Eusebius informs us, in Hist. Eccl. lib. V. ch. xxiii. that by a synodical epistle of a Council, assembled at Cæsaria
in

in Palestine, upon the question of keeping Easter, it was settled to be on the 22d of March. Consequently the crucifixion, according to this account, must have been on the day of the equinox. And because he was cut off in his 34th year, it must follow that 1789 years have elapsed, at the end of our present year, since his birth.

Hence we come to know, that the same number of years passed away, from the creation to the time that Abraham entered into the Promised Land; as did from that time, to that when the promised Messiah, even the Lord of Glory, came down from heaven, to enshrine himself in the human tabernacle.

	Years.
For from the creation of the world to the time that Abraham entered into the Promised Land, (vide note to article the 20th of the First Part of our Chronology) was -	2021
And from the time that Abraham first entered into the Promised Land, until the conception of the Holy Virgin with Shiloh the promised seed, was likewise - -	2021

And

	Years.
And from the holy conception to the beginning of your present year, is	} 1789
Total from the creation to the present year, is - - - -	} 5831

Hence it appears it was 4042 years from the creation to the incarnation of Christ; and not 4000, or 4004, as reckoned by some chronologers. On this ground it is, that we think we firmly stand, with respect to our Chronology, of the present Age of the World. But if we are right, then you are wrong. For Mr. Levi, in the front page of his Form of Prayer, for the late happy restoration of our King's health; reckons that the general Thanksgiving Day on that joyful occasion, being on the 23d of our month of April, was the 27th of your month Nisan, Anno Mundi 5549; and herein I think he agrees with your common æra. If so, then the difference between your account and our's must be 282 years. But as the first article of our general account is taken from your bible, there can be no difference betwixt us, in our reckoning from the creation to the Babylonian captivity; if I have rightly extracted all the particular articles:

for

for which I must depend on your candour. In the next place, I think it is here clearly proved, that our common æra is true. As also that our account is accurate and correct, of the number of years that have elapsed, since the total expulsion of your forefathers out of the Holy Land by the Romans. It must then follow, that the difference between us, must be in your and our accounts of the number of years that passed away, between the first destruction of the Holy City by the Babylonians and the second by the Romans. This will appear plainly to you, by taking 5109 years (the sum of our two great periods, of 3456, from the creation to the Babylonian captivity, and of 1653, from your final expulsion to the present year) out of 5549, that of your common æra. For the difference between these two sums is 440 years. And which therefore, according to your æra, must be the time that elapsed, between the first and the last of our three great periods. Whereas that of our's is 722 years, and therefore the difference between your and our account, of this middle period, is certainly 282 years. Ultimately then, to prove which of us is right and which of us is wrong; we think
there

there is one method, whereby to determine this point. That is, by computing the number of sabbaths that have elapsed from the Exodus to the present time, according to our two different accounts. For if the number of weeks, according to your æra, does not answer to the day whereon you now keep your sabbath, you must either be wrong in your sabbath day or in your æra.

Now by our note at article 25, of the First Part of our Chronology, it appears that, the time from the creation to the Exodus was 2446 years. If then we take these 2446 years from 5549, that of your æra of the world, according to Mr. Levi, we shall obtain 3103, for the number from the Exodus to the present year inclusive; and 3102 exclusive of it. That is to say, 3102 from the passover when your forefathers came out of Egypt, to that at the beginning of your present year. But we reckon this period to be 3385 years; because 2446 added to 3385 makes 5831, the true age of the world at this time, according to our reckoning at page 182.

Now by comparing the 33d chapter of the book of Numbers with the 16th chapter of the book of Exodus; we learn, that the first sabbath

sabbath after the night of the Lord's first passover in the Land of Egypt, was on the 17th day of the *first* month. For in the former of these chapters, the author of the book of Numbers, gives us an account of the journeys of your forefathers; according to their goings out, as Moses wrote them by the command of the Lord. And there he says, "They departed from Rameses in the first month, on the 15th day of the first month; on the morrow after the passover, the Children of Israel went out with an high hand, in the sight of all the Egyptians." After which, it is said, they first pitched in Succoth, on their removal from Rameses. And then departed from Succoth and pitched in Etham. From whence we learn they returned again to Pihahiroth and pitched before Migdol. And that departing from thence they passed through the midst of the sea, into the wilderness of Etham, three days journey, and pitched in Marah. And from thence removed and came unto Elim.—Again, in the latter of these chapters it is said, "they took their journey from Elim, and all the congregation of the Children of Israel came unto the Wilderness of Sin, which is be-

“ between Elim and Sinai, on the 15th day of
 “ *second* month after their departing out of
 “ the Land of Egypt.” And in the morning
 that succeeded this day, we are informed, the
 dew lay round about the Host; and that when
 the dew was gone up, then the manna first
 was seen upon the face of the wilderness. On
 the 7th day after which, we are also told,
 was the sabbath day. This sabbath therefore
 was on the 22d day of the 2d month. Con-
 sequently it was on the 38th day after the
 night of the passover; and the sixth sabbath
 day after that memorable night. Hence it
 appears the *first sabbath* was on the *third* day
 of the Exodus, or the 17th day of the first
 month Nisan.

From these circumstantial relations, we may
 therefore determine with precision, the num-
 ber of sabbaths that have elapsed since the
 Exodus, according to your and our different
 epochas of that great and wonderful event.
 For if we multiply 31,556,937 seconds by
 3102, we shall have 97889,618,574 seconds;
 for the number from the vernal equinox at
 the Exodus to that in the present year, ac-
 cording to your reckoning. And because the
 number of seconds is 86,400 in one day,
 there

there are 604,800 in one week. By dividing, therefore, 97889,618,574 by 604,800, we get 161,854, for the number of weeks herein, with a remainder of 319,374 seconds: equal to 3 days 6 hours 42 minutes and 54 seconds. It also appears from White's Ephemeris, that the vernal equinox this year, was on the morning of the nominal day of our week called Friday; and therefore on the morning of the day preceding the eve of your sabbath. And because the new moon nearest the last equinox was at 9533 minutes, or 571,980 seconds after it; if we add these seconds to those contained in 3102 years, we have the number 97890,190,554; which number divided by 2,551,443, gives 38,366, for the number of lunations contained herein, with a remainder of 1,528,416 seconds. According to this account then, the moon was 1,023,027 seconds, or 11 days 20 hours 10 minutes 27 seconds old at the time of the equinox, at the Exodus; and consequently was at full 3 days after it. This gives the fourth day for the Exodus, and therefore the sixth day for the first sabbath. Now it appears above, that there are 161,854 weeks 3 days 6 hours 42 minutes and 54 seconds in 3102 years; to which if we add 14 hours and 7 minutes, or 50,820

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seconds,

seconds, the time of the commencement of your first sabbath after the equinox in this year, it makes 161,854 weeks 3 days 20 hours 49 minutes 54 seconds; for the time from the vernal equinox at the Exodus to the beginning of this sabbath.

Hence we come to know, that either your account of the number of years, from the Exodus to the present year is wrong; or else that you do not rightly keep your sabbath. For if your epocha was right, and that you have always kept your sabbaths regularly, ever since the Exodus; then there must have been an even number of weeks, from the sixth day after the exodian equinox inclusive, to the beginning of your first sabbath after the equinox in this year. But this there is not, by above 3 Days; therefore admitting that you have regularly observed your sabbaths, you must be wrong in your epocha.

In order then to come at the truth, let us now endeavour to compute them, according to the account at page 35. This we must do by taking the 2446 years, the time from the creation to the Exodus, from 5830, the age of the world, according to that account. By which we obtain 3384 years, for the time from the
Exodus

Exodus to the present year. And by multiplying 31,556,397 seconds hereby, we get 106788,674,808 seconds, for the number of seconds between the exodian and the last equinox. Again, by dividing this sum by 604,800, the number of seconds in one week, we get 176,568, for the number of weeks contained herein; with a remainder of 348,408 seconds, equal to 4 days 46 minutes 48 seconds. And if to the seconds in these 3384 years, we add 571,980, the number of seconds after the vernal equinox at the new moon in March this year, we have 106789,246,788, for those from the time of this new moon to the exodian equinox. This sum divided by 2,551,443, gives 41,854, for the number of lunations herein, with a remainder of 1,151,466 seconds; which makes the moon's age to be 1,399,977 seconds, or 16 days 4 hours 52 minutes 57 seconds, at the equinox in the year of the Exodus; and therefore the full moon 1 day 10 hours 30 minutes 56 seconds before the equinox. Admitting this then to have been the 14th day of your month Nisan, the first sabbath would have commenced on the day of the equinox. But your sabbath began also this year on the day of the equinox,

nox, and we have shewn that these 3384 years contain 176,568 weeks 4 days 46 minutes 48 seconds; consequently this epocha is also not true, if you have rightly kept your sabbaths. Now we can by no means suppose, that you have not rightly kept your sabbaths, however erroneous your chronological accounts may be, that have been published since the birth of Christ. Hence I have been led to take a review of, and reconsider our Chronology, since the printing of it. Whereby I find there is an error of one year in the sum total, as it stands in our 35th page. For it appears from what follows, that there has actually elapsed 3385 years, from the vernal equinox at the Exodus to that in the present year. For since it is evident from your bible, that 1010 years passed away, from the time of the Exodus to that of the Babylonian captivity in the 11th year of the reign of Zedekiah; so likewise it does in particular, from the Prophets Haggai and Zechariah; that it was 70 years from the captivity to the 2d year of Darius, when the foundation of the second Temple was laid. And as the battle of Marathon was fought, according to Severus Sulpitius, vide page 50, in the 32d year of the reign of this King; it was
just

just 100 years from the battle of Marathon to the Babylonian captivity. But Plutarch informs us, that the battle of Marathon was fought in the 3d year of the 72d Greek Olympiad. And the crucifixion of Christ, we have plainly shewn, was also in that Julian year, wherein the 4th year of the 202d of the Greek Olympiads began. The time therefore from the battle of Marathon to the crucifixion of Christ was 520 years. If then we add these $1010 + 100 + 520$ together, we have 1630 years for the time from the Exodus to the crucifixion. And by adding hereto 1755, the number that we have proved has elapsed since that period, we get 3385, for the whole time from the Exodus to the present year. And in these 3385 years I find there are 106820,231,745 seconds. To which if we add 571,980 seconds more, for the time of the first new moon after the equinox this year; we have 106820,803,725 seconds, for the time from the equinoctial new moon this year to the equinox at the Exodus. And herein I find there are contained 41,866 lunations, and 2,091,087 seconds over and above these lunations. Hence it appears the moon's age at that equinox was 460,356 seconds, or 5 days
7 hours

7 hours 52 minutes 36 seconds. Therefore she was at full 9 days 10 hours 19 minutes 25 seconds 30 thirds nearly, after the equinox. This answers to our present 29th day of March, at about 47 minutes after 7 in the morning; admitting the new moon in our month of March this year, to have been exactly at 46 minutes after 6 in the afternoon; and that the length of one mean lunation is exactly 2,551,443 seconds. According to which, the time that has elapsed, from the full moon at the passover in Egypt to the vernal equinox this year, is 1,236,335 days 20 hours 6 minutes 19 seconds 30 thirds. And because your sabbath, nearest to the equinox this year, began at about 14 hours and 7 minutes after the equinox; the time that passed away, from the full moon at the Egyptian passover to the beginning of this sabbath, was 1,236,336 days 10 hours 13 minutes 19 seconds. Admitting therefore your rule *Jab* to be true, or that your 1st day of Nisan begins, at 18 hours after the moon's conjunction with the sun; or, which is the same thing, that of the 15th day of Nisan, at about 18 hours after the full moon; then your first sabbath after the Exodus, began at 12 days 20 hours 42 minutes after

after the equinox ; because it began on the eve of the third day of the Exodus. And from the beginning of this sabbath, to that on the day of the equinox this year, is 1,236,333 days, or just 176,619 weeks. This therefore proves your account to be wrong, and our's to be right ; because that of your's does not answer to your present sabbath day ; whereas this of our's exactly corresponds with it.

For this reason then, we conclude it is undoubtedly true, that 3385 years have certainly elapsed, since the Exodus. And this more especially, because your own countryman Josephus agrees herewith, within two years ; when his account of the time, from the Exodus to the Babylonian captivity, is duly corrected according to your own bible. For in book VI. chapter iv. section 8. of the war with the Romans, after giving an account of their burning the Temple, he concludes with these words—" The same
 " month and day were now observed, as I said
 " before, wherein the Holy House was burnt
 " formerly by the Babylonians. Now the
 " number of years that passed from its first
 " foundation, which was laid by King Solomon,
 " till this its destruction, which happened in the
 " *second* year of Vespasian, are *collected* to be one
 " *thousand one hundred and thirty*, besides *seven*
 " months

“*months and fifteen days.*” Now from the accounts in your bible, as we have here extracted them, it is evident that Josephus made an error in his collection. And it is no wonder that he did so, seeing the difficulty there was, in finding out from the bible, the exact time of the beginning of the reign of Saul. This appears from our note, at article 49 of our extract, in the First Part of our Chronology. And because it there appears that Saul reigned 17 years, and at article 50 that David reigned 40, and at article 51 that from the death of David to the laying of the foundation of the Temple by Solomon, was 3 years; it therefore follows, that it was 60 years, from the beginning of the reign of Saul to the laying of the foundation of the Temple. And these 60 added to the foregoing 1130 of Josephus, makes 1190 for the number of years, from the beginning of the reign of Saul to the destruction of the Temple by Titus: according to this account. Now it appears from our note at article 70, page 27, that from the laying of the foundation of the Temple to the 11th year of Zedekiah, was 430 years; and from the first year of the reign of Saul 490 years. But Josephus, in book XVIII. chapter iv. section 8. of the Antiquities, says, “Before
“ their

“ their captivity, and the dissolution of their
 “ polity, they at first had kingly government,
 “ from Saul and David, for *five hundred and*
 “ *thirty-two years six months and ten days.*”

Here then it is evident he makes an error in his collection, of forty-two years. For if we take 490 from 532, there remains 42 for the difference. If therefore we deduct this error of 42 years, from the foregoing sum of 1190, there remains 1148 years; for the time, from the beginning of the reign of Saul, to the destruction of the Temple by the Romans; according to this author. And if hereto we add 520 years, the time, according to your bible, from the Exodus to the first year of the reign of King Saul; and 1719 years more, for the time from the destruction of the Temple by the Romans to the present year, it makes in the whole, 3387 years; which is but 2 years more than the above account of our's of 3385 years. And so near does Josephus agree with us, when his accounts are duly corrected by your bible. But the number of weeks in these 3387 years, reckoned from the first sabbath after the Exodus, does not answer to your present sabbath at the equinox. He therefore must have made another small error of two years. On the whole therefore we conclude,

that our æra from that epocha is certainly right; and consequently also that of our present age of the world. And if so, then that of Mr. Levi must be wrong; as also that of your common æra; and the difference between us 282 years. The result of the whole then is, that if the 2300 days, at the end of which your restoration is to take place, did certainly begin, when the Persian ram began to push *westward and northward and southward*; then by your æra there must be about 300 years to come, ere your restoration can take place. O! this would be woful tidings indeed for you. But lift up your heads, O ye seed of the House of Jacob! Be not dejected and cast down at this, O Judah! For we bring you not woful, but joyful tidings. For we declare, that you have reason to hope, from the word of God; that in ONE DAY's time, your graves will begin to be opened, and your scattered bones begin to come together, bone to his bone. And then ye will live and know the Lord. "For thus saith the Lord God, "Behold O my people, I will open your "graves, and cause you to come up out of "your graves, and bring you into the Land "of Israel. And ye shall know that I am the "Lord, when I have opened your graves, O "my people, and brought you up out of your
"graves,

“ graves, and shall put my spirit in you ; and
 “ ye shall live, and I shall place you in your
 “ own land ; then shall ye know that I the
 “ Lord have spoken it, and performed it, saith
 “ the Lord.”

Consider this then, we beseech you, Brethren.
 —Should not a people seek unto their God, to
 the law, and to the testimony ?—And that you
 may do this to the utmost advantage, we shall
 here endeavour to reduce, to a few points of
 view, the whole substance of this work. This
 we shall do, by observing in the first place, that
 we have here endeavoured to answer Mr. Levi's
 Challenge ; by clearly shewing, that the whole
 of the Prophecy, concerning which he has
 thrown down his gauntlet, was fully accom-
 plished, previous to your expulsion out of the
 Holy Land. And that the part relative to the
 Messiah, was accomplished in Jesus of Nazareth.
 We have also, we trust, clearly proved, that your
 æra is wrong, of the epoch of the Exodus ; and
 consequently also of the age of the world. As
 also that that of our's of 3385 years, is right ;
 for the epoch of the Exodus, according to your
 present sabbath. From whence we have shewn
 that your restoration could not possibly take
 place for a long time to come, even beyond all
 the bounds of probability, according to your
 own

own æra; but that according to our's it cannot possibly exceed 25 or 30 years: and that you have reason to expect it in a still shorter period. We have also evidently demonstrated, historically and astronomically, that our common æra is true; but that the time of the celebration of our festivals are not right; neither can they ever be so, until they are fixed to the exact time, when the events happened, according to the equinox.

These are the chief ends that we have aimed to accomplish in this work. How far we have succeeded in our endeavours, we hope you and an impartial public will determine with candour. And as the latter days are now drawing nigh, we trust you will not fail to give it the most mature and deliberate consideration; as you tender the future favour of the great Almighty JEHOVAH.

We know indeed that it is true, that for a long time past "the Lord hath poured out
 " upon you the spirit of deep sleep, and hath
 " closed your eyes." And for a long time past "the vision of all (the Prophets) is become
 " unto you as the words of a book that is
 " sealed, which men deliver to one that is
 " learned, saying read this I pray thee; and
 " he saith I cannot, for it is sealed." Yet the
 Lord

Lord faith, “ Ye shall confider these things in “ the latter days.” And Mr. Levi is certainly mistaken, when he says, that the time of the accomplishment of the glorious promises, that the Holy Spirit foretold by Moses and the Prophets, are entirely secret from all eyes. For although Moses says, “ the secret things belong “ unto the Lord our God;” yet he also says “ those that are revealed, belong unto us and “ to our posterity forever, that we may *observe* “ and *do* all the words of his law.” It therefore behoves both you and us, attentively to consider, all the Revelations of God by his Holy Spirit; especially those concerning the time of your restoration, and the establishment of the Messiah’s kingdom. And surely Mr. Levi must think so likewise; seeing he says, the prophecies have been your consolation in this long and dreadful captivity.

Turn ye then to the strong hold (to the *Lord* your God) ye prisoners of Hope! Turn ye to the crucified Jesus, for he is the Prince of the House of David, under whom you will enjoy your future glory. He is the stone that smiteth the image, and his church is the great mountain, that shall fill the whole earth. And the Lord alone will be exalted in that day. The idols also he will utterly abolish, when
the

the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof.

“ Therefore, thus saith the *Lord God*, Now
 “ will I bring again the captivity of *Jacob*, and
 “ have mercy upon the whole House of Israel,
 “ and will be jealous for my Holy Name. After
 “ that they have borne all their shame, and
 “ all their trespasses, whereby they trespassed
 “ against me; when they dwelt safely in their
 “ own land, and none made them afraid. For
 “ the day of vengeance is in mine heart, and
 “ the year of my redeemed is come. But ye, O
 “ mountains of Israel, ye shall shoot forth your
 “ branches, and yield your fruit to my people
 “ of Israel, for they are at hand to come.”

Be ye not dismayed then, O House of Jacob; notwithstanding the shepherds of Israel have not strengthened the diseased; neither have healed that which was sick; neither have bound up that which was broken; neither have brought again that which was driven away; neither have sought that which was lost; but with force and with cruelty have ruled them. “ For thus saith the LORD GOD,
 “ Behold I, even I, will both search my sheep,
 “ and seek them out. As a shepherd seeketh
 “ out his flock in the day that he is among
 “ his

“ his sheep that are scattered, so will I seek
 “ out my sheep, and will deliver them out of
 “ all places where they have been scattered in
 “ *the dark and cloudy day.*” For yet a very
 little while and the indignation shall cease.
 For the Lord of Hosts hath purposed, and
 who shall disannul it? And his hand is
 stretched out; and who shall turn it back?—
 The Lord also shall save the tents of Judah
 (the Christian church) first, that the glory of
 the House of David, and the glory of the
 inhabitants of Jerusalem, do not magnify
 themselves against Judah.

But as for thou, O Mount Seir! O Gog! the
 chief Prince of Meshech and Tubal, “ Thus
 “ saith the LORD God, Behold O Mount Seir,
 “ I am against thee, and I will stretch out mine
 “ hand against thee, and I will make thee most
 “ desolate. I will lay thy cities waste, and
 “ thou shalt be desolate; and thou shalt know
 “ that I am the Lord. Because thou hast had
 “ a perpetual hatred, and hast shed the blood
 “ of the Children of Israel, by the force of the
 “ sword, in the time of their calamity; in the
 “ time *before* their iniquity had an end. There-
 “ fore as I live, saith the Lord God, I will
 “ prepare thee unto blood, and blood shall
 “ pursue thee; sith thou hast not hated blood,

D d

“ even

“ even blood shall pursue thee. Thus will I
 “ make Mount Seir most desolate, and cut off
 “ from it him that passeth out, and him that
 “ returneth : and I will fill his mountains
 “ with his slain men. In thy hills and in thy
 “ vallies, and in all thy rivers, shall they fall
 “ that are slain with the sword. I will make
 “ thee perpetual desolations, and thy cities
 “ shall not return ; and ye shall know that I am
 “ the Lord. Because thou hast said *these two*
 “ *nations* and *these two countries* shall be mine,
 “ and we will possess it, whereas the Lord was
 “ there. Therefore as I live, saith the Lord
 “ God, I will even do according to thine
 “ anger, and according to thine envy, which
 “ thou hast used out of thy hatred against
 “ them, and I will make myself known
 “ amongst them, when I have judged thee.
 “ And thou shalt know that I am the Lord, and
 “ that I have heard *all thy blasphemies* which
 “ thou hast spoken against the *mountains of*
 “ *Israel* *. Thus with your mouth ye have
 “ boasted against me, and have multiplied
 “ your words against me : I have heard them.
 “ Thus saith the Lord God, when the whole
 “ earth rejoiceth, I will make thee desolate.

* Vide the Declarations of the new Sultan Selim, and the
 Grand Musti.

“ As thou didst rejoice at *the inheritance of the*
 “ *House of Israel*, because it was desolate; so
 “ will I do unto thee. Thou shalt be desolate,
 “ O Mount Seir, and all Idumea; O Gog
 “ the Land of Magog, the chief Prince of
 “ Meshech and Tubal.” Thus saith the Lord,
 “ My sword shall be bathed in heaven; behold
 “ it shall come down upon *Idumea*, and upon
 “ the people, of my curse to judgment. For
 “ the Lord hath a sacrifice in Bozrah, and a
 “ great slaughter in the Land of Idumea. For
 “ it is the day of the Lord’s vengeance, and
 “ the year of recompences for the controversy
 “ of Zion. And the streams thereof shall be
 “ turned into pitch, and the dust thereof into
 “ brimstone, and the land thereof shall become
 “ burning pitch. It shall not be quenched
 “ night nor day; the smoke thereof shall go
 “ up forever; from generation to generation.
 “ It shall lie waste; none shall pass through it
 “ forever and ever.” Such is the indignation
 of the Lord God, against thine enemies O
 Lord. Such the day of vengeance which our
 eyes hath never yet seen, neither have our ears
 heard it. But we know that it is now nigh at
 hand, even at the very doors. “ Yet fear not
 “ thou worm Jacob, and ye men of Israel;

“ I will help thee saith the Lord, and thy
 “ Redeemer the Holy One of Israel.

“ Fear thou not, for I am with thee ; be
 “ not dismayed, for I am thy God ; I will
 “ strengthen thee : I will pour my spirit upon
 “ thy seed, and my blessing upon thine off-
 “ spring. I am the first and I am the last,
 “ and besides me there is no God.” We can-
 not therefore but proclaim to you the accept-
 table year of the Lord, and the day of vengeance
 of our God ; that we may comfort all that
 mourn. Hearken then and give ear, O ye
 House of Jacob ! and O ye seed of the House
 of Israel. Behold the Lord proclaimeth unto
 the end of the world thy salvation cometh.
 And thou Jerusalem, O daughter of Zion,
 shalt be called a city sought out, a city not
 forsaken.

Wishing you therefore good luck, in the
 name of the Lord ; we exhort you, Brethren,
 not to be timid or faint-hearted, when the day
 of trial cometh ; but that you will firmly rely
 on the tender mercies of the Lord God. For
 you have great reason to hope, from the word of
 the Lord, that he will then raise you up many
 friends. And those particularly in *England*,
 and *two* other *nations*. For thus much de-
 clareth

declareth the Holy Spirit, by the Prophet Ezekiel.
 For by him, " Thus saith the LORD GOD,
 " it shall come to pass that at the same time
 " shall things come into thy mind, (O Gog)
 " and thou shalt think an evil thought; and
 " thou shalt say I will go up to the land of
 " unwall'd villages; I will go to them that
 " are at rest, that dwell safely; all of them
 " dwelling without walls, and having neither
 " bars nor gates; to take a spoil and take a
 " prey; to turn thine hand upon the desolate
 " places, that are now inhabited, and upon the
 " people that are gathered out of the nations,
 " which have gotten cattle and goods, that
 " dwell in the midst of the land." In answer
 to which the Holy Spirit declares " Sheba and
 " Dedan, *and the merchants of Tarshish*, with
 " all *the young lions* thereof*, shall say unto
 " thee—Art thou come to take a spoil? Hast
 " thou gathered thy company to take a prey?
 " To carry away silver and gold, to take away
 " cattle and goods, to take a great spoil?"
 A language so sarcastical and so ironical, that
 it plainly indicates, they will not suffer your
 great enemy to come against you unopposed.
 And that they will be as ready to defend you

* Vide page 132.

after your restoration, as they will be desirous to be instrumental, in the accomplishment of that great work. But what is more than all, God Almighty himself in that great day, will be your avenger; if you will but hearken unto him and obey his voice. For thus saith the Lord, “ Shall I bring to the birth, and not “ cause to bring forth? Shall I cause to bring “ forth, and shut the womb?” saith thy God. —O no! If thou wilt but hearken, O House of Jacob, unto the Lord thy God, and wilt but obey his voice, then it shall go well with thee. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God: for the mouth of the Lord hath spoken it. That ye may therefore be ever obedient unto him, hearken unto his voice, and receive his blessing; is the ardent prayer of him, who is, in the Lord, your affectionate brother,

And humble servant,

RICHARD BEERE.

*London, 2d of Aug. A. D. 1789, or
10th Day of Ab. A. M. 5832.*

To

TO MR. DAVID LEVI.

S I R,

I Have several times taken the liberty of mentioning your name, in the foregoing epistle; and have therein given an Explanation of Daniel's famous Prophecy, very different from that of your's, in your Letters to Dr. Priestly. I therefore think it but proper now, to address a few lines to you; to assign the true reason, why I did not prefix your name at the head of it. Which is, that the subjects of it, appear to me to be a matter of such magnitude; as not only to be deserving of your most serious consideration, but likewise that of all the Elders of your nation. As also of all other persons, who look for salvation through the Messiah. And especially of those who are firmly persuaded, of the due accomplishment of those predictions; which absolutely declare, that Shiloh shall certainly sit on the throne of his father David: and thenceforth reign over all his people Israel for ever and ever. You will therefore I
hope

hope rest fully assured, that it is not out of any disrespect, or want of good-will towards you; nor from any mean opinion of your ability and integrity, that I have not done it. And as you avow yourself to be a Lover and Friend of Truth, and willing to assist others in the pursuit of it; I trust you will use your utmost endeavours, to propagate and disseminate that which is contained in this work. And that it may eventually be of the greatest benefit and advantage to you and to your nation, is the sincere prayer of

S I R,

Your humble servant,

RICHARD BEERE.

*London, 2d of Aug. A. D. 1789, or
10th Day of Ab. A. M. 5832.*

A P P E N D I X.

BEING desirous of rendering this Epistle as free as possible from any capital errors. And considering more especially, that many of my readers, may very probably have neither leisure nor inclination, sufficient to induce them to examine into the correctness of the numbers. And that of course they must depend on my care and attention for their truth and accuracy. I have thought it but proper, to take a survey of the whole work, since the printing of it has been completed; in order to discover if there were any mistakes, either in the printing or in the calculations. Such errors therefore as have occurred to me on this examination, I have here enumerated by way of Errata.

At note to Article 26, page 15, *for 2286 read 2446.*

At page 24, note to Article 59, *for 21st read 22d.*

At page 26, note to Article 68, *for Helkiah read Hilkiah.*

At page 47, line 24, *read third Chapter for first Chapter; and line 25, for 281 read 271.*

At page 48, line 13, *for 281 read 271; and line 18, for 650 read 640.*

At page 58, line 20, *for 143d read 140; and line 22, for 633d read 630.*

- At page 59, line 3, *for* 633d *read* 630th.
 At page 62, line 25, *read* 32 minutes *for* 33 minutes.
 At page 64, *for* 2170 *read* 21,706.
 At page 78, line 22 and 23, *for* as it did, *read* as did.
 At page 80, line 5, *for* nor did not, *read* neither did they.
 At page 85, line 6, *for* given by he, *read* given unto him by he;
 and line 7, *for* he, *read* John.
 At page 90, line 7, *for* 25th *read* 28th.
 At page 98, line 20, *for* 25th *read* 28th.
 At page 99, line 3, *for* 25th *read* 28th; and line 8, *for* 9th
read 10th, according to Josephus.
 At page 101, line 13, *for* 24 *read* 26.
 At page 103, line 9, *for* 24th *read* 27th.
 At page 175, line 1, *for* new moon in the same month, *read*
 new moon at the same time in the same month.
 At page 204, line 12, *for* O ye, *read* O thou.

The reason of the above alterations at pages 90, 98, and 99, for reading 28th for 25th, is this: that as Christ was 30 years of age, in the 15th year of Tiberius, and that Augustus died in the 43d year of his reign, Christ was nearly sixteen when Augustus died; and therefore must have been born in the 28th year of his reign, as reckoned from the actiac victory, and not in the 25th, as affirmed by some writers.

Again, at page 92, line 25, it is said "and I think Sir Isaac Newton;" but since writing these words, I have seen Sir Isaac's Observations, and find that he agrees with me, that
 the

the equinoctial full moon in the 34th year of our æra, did fall on the day of the equinox. But from a supposition, (for which there appears to be no foundation) that the month Nisan was postponed that year, he makes the 14th day thereof, to have been on the 23d of April; a whole month after the equinox: (vide Observations, chap. xi. page 163) this totally destroys the grand rule, of the passover being kept on the full moon nearest the equinox. Admitting therefore that this supposition of Sir Isaac's was a mistaken notion, as I think it certainly was; then his computation agrees with mine, with regard to the passover's happening that year on the very day of the equinox.

In addition to these Errata, and these Observations, I must here beg the reader's candid indulgence, for a few inaccuracies in the language; that have arisen from a closer attention to the calculations and computations, as being a more material part of the work, than to the style. Any thing farther I think need not at present be added in augmentation of what hath here been written; otherwise than just to observe that with regard to the battle of Marathon we can fix the time of it, even to the very day
from

from the accuracy of the historians of those days, concerning that battle. For as Plutarch informs us that the battle was fought on the 6th day of the month Boedromion, the third month in the Attic Kalendar after the Summer Solstice, in the 3d year of the 72d Olympiad; so we learn from Herodotus, that it was on the 2d day after the full moon. For he informs us, that "after the full moon, 2000
 " Lacedæmonians arrived in Athens, with so
 " great a desire of finding the enemy, that
 " they had spent but three days in their march
 " from Sparta to Attica, but came too late to
 " be present at the battle;" which, it is said, happened the preceding day, and therefore on the 2d day after the moon was at full. These facts then are sufficient data, for computing the exact day of the battle, according to our Kalendar at this time; and by my calculations from these data, I find it to have been on the 2d day of September.

Addenda

Subsequent to writing this
 note, I have found that
 original Inscription from
 the Apostles in the apostolic
 constitutions; for the Observance
 of the Festival of $\frac{1}{2}$ Nativity

was to keep it on the
of the Jewish ninth Moon
which in the year of $\frac{1}{2}$ Nat
as on the th 11 Day of the Roman
month of Decem^r. as I have
stated it at Page 90 —
It was an Error therefore
that took its Rise from
Church of Rome to celebrate
Birth of Christ on the 25th of De
cember — For the Nativity was
plainly ~~that~~ ten Days before
the Winter Solstice. And he
it appears to be an indisputable
truth that the Prediction of The
Three Score and two Weeks, at
of which the Messiah was
cut off, was accomplished
Christ.



